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BOMBAY BRANCH

OF THE

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PREFATORY NOTE.

Both the Grammatical Notes and the Vocabulary would have been more extended, but the author, who has had the palsy for eight years, and for a long time has been unable to hold a pen, or turn over a leaf of a book, has for months been afflicted with such extreme nervous prostration, as to render mental effort almost impossible; and it has been with great difficulty that he has superintended the correction of the proofs.

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GRAMMATICAL NOTES

VOCABULARY

'EGUAN LANGUAGE.

TO WHICH ARE ADDED

A FEW PAGES OF PHRASES, &c.

By REV. J. M. HASWELL.

RANGOON:
AMERICAN MISSION PRESS.
C. BENNETT.
1874.

INTRODUCTION.

The Pe-gu-ans, so named from their old capital Pegu, called by themselves *Mŏn*, by the Burmans Talings, were the ruling nation in southern Burmah when first visited by Europeans. They seem at one time to have been divided into several petty kingdoms, as the Martaban, Thatoong, Pegu, &c. There were continual feuds among themselves, as well as frequent wars with the Siamese, on the one hand, and with the Burmans on the other.

From whence did they originally come?—is a question I am unable to answer. On one occasion in questioning an old Peguan on the subject, he said he could obtain a history for me that would tell all about it. He accordingly brought me an old palm leaf book which proved to be legends of a tour of Gaudama from Ceylon to Malacca, and thence through Tenasserim and Martaban, to Pegu or Hong-thä-wa-dee which is said, at that time, to have been covered with the waters of the ocean; but Gaudama prophesied, that it would become solid land, and that on a sand bank on which he alighted with 20,000 *rahans* who accompanied him, there should be a great city built, the kings of which for many generations would be zealous promoters of his religion. It is said that Gaudama, after leaving Malacca, having stopped at two or three places, proceeded direct to Tavoy which at that time was the border of the Mŏn (Peguan) country. The book is abundantly interspersed with Pali; but consists in great part of statements that Gaudama, passing through the air from one place to another, (names of places generally not given) having preached to those by whom he was met, would at their request for some memento or relic of him, pass his hand over his head, and give them one or more hairs which they would hasten to enshrine in some pagoda or

cave. There are a few pages in the book which may, with some propriety, be called history. The names are given of fiftyseven kings of Thatone of one dynasty, and five of another—sixty-two in all. But little is said concerning any of them, except that they were owners of white elephants, or of horses that could pass through the air.

The names of the queens are also given, but there is nothing to throw light upon the question, from whence did the Peguans come.

Dr. Mason thinks they came from India, and that they are allied to the Kohls. He gives as his reason, the similarity of language. and the dark complexion of the Peguans.

I sent a list of over sixty Peguan words to missionaries among the Kohls, requesting them to examine it, and give me the corresponding words in Kohl. The Rev. Mr. Flex, of Ranshie kindly complied with my request by sending me the synonomous words of three dialects which prevail among the Kohls. The first three numerals, and the word for *nose* have a slight similarity to the Peguan; but there are few languages that do not have some words of similar sound, and meaning. For instance the English word *cot*, for a small bedstead, is almost precisely the same in Peguan. A few years since Dr. Dean from China was at my house, and hearing me ask a Peguan if he had eaten rice, (cheer poong tōey ra hä) Dr. Dean said, "*cheer poong*, that in Chinese means eat rice." I think this quite as strong proof, that the Peguans are related to the Chinese, as a slight similarity in the three numerals and one word out of sixty is, that they are related to the Kohls. The frequent occurrence of the final *ng* in Chinese and Peguan might also be thought an indication of relationship.

Another reason Dr. Mason gives, for thinking the Peguans are of Hindoo origin, is, that they are darker complexioned than the other inhabitants of Burmah. I think Dr. M. must have been so strongly impressed by his head boat man on his first journey to Toungoo, as to

think him a type of his nation. But his broad nose, wide nostrils, and high cheek bones ought to have saved him from any imputation of Hindoo origin. The fact is, the Peguans, as a people, are quite as light complexioned as the Burmans. There are comparatively few full blooded Burmans in Maulmain. The great proportion of natives being full or half blooded Peguans. A gentleman resident in Rangoon told me, if he saw an uncommonly nice looking native woman, he was pretty sure on inquiry to find that she was from Maulmain. A gentleman and lady from Henthada on a visit to Maulnain, spoke of the fair complexion of the people.

When I had been in the country one or two years, I thought I could tell a Peguan by his looks; but I found myself so often mistaken, that after more than 38 years residence among them, I have to acknowledge myself utterly unable to decide with reference to a stranger, simply by his looks, whether he be Peguan or Burman.

There are undoubtedly in the Pegu province many Peguans, who having entirely lost the use of their own language, pass for Burmans and this probably increases the difficulty of distinguishing the two nations by their looks. Still it remains certain that they are very much alike in features and color, both of which are entirely against the theory of their Hindoo origin.

My own opinion is, that the Peguans originally came from the east or north east, rather than from the west. The Rev. Mr. Carpenter, who went overland from Maulmain to Bankok two or three years since, met a large company of people fleeing from Siamese territory who called themselves k'wahs. A Karen, conversant with Peguan, who was of Mr. C's company, said, they are *Talings!*" Ill health has prevented me from visiting these people, (who have settled in British territory) to endeavour to learn something more about them.

From whatever part of the world the Peguans came, I think their words for *north* and *south*, s'maw-kia, under *the wind* or *low wind* for north, and Sm'loongkia, *high wind*,

for south, may be taken as an evidence that they have long lived where the S. West and N. East moonsons prevail. It is true, that they are now accustomed to say, kia taut, *strong wind*, kia don *a soft or weak wind*, instead of high and low wind, still, I think the origin was as above suggested. Their word for east, is p'mok *to appear* or *cause to appear*. Their word for west, is p'lät, *to extinguish*, having reference of course, to the rising and setting sun.

Religion.

The Peguans like the Burmans are Buddhists. The Buddhist scriptures are said to have been translated into Peguan before they were into Burman. They have one book called the "Moolä moolee" which the Burmans have not. It professes to give an account of things from the very beginning, before there was a god or any living being.

The Peguans are much more addicted to demon worship than the Burmans. If a person is taken suddenly ill, they at once make inquiry as to where he has been; and offerings of rice, plantains, etc are deposited near the places, especially, if he have been in the jungle, hoping to propitiate the demon he may have, unwittingly, offended. They build small houses near their own dwellings in which they place offerings to demons. Soon after I came into the country, being in a village which had one of these little demon houses near almost every dwelling, supposing they were children's play houses, I looked into one to see what kind of toys the children were accustomed to amuse themselves with; the people who saw me came running, begging me not to go in, as the demon would be angry, and visit the family with sickness.

When a person has been long ill, they sometimes make feasts in which the women of the family dress fantastically, and dance one after another, until the demon who caused the illness is supposed to take possession of one of them, when she begins to shake like a person in a

ague fit; and whatever she says, while in that state, is considered oracular, and any directions she may give with regard to food, or medicine, or offerings are strictly followed. I once saw a woman dancing at a festival of this kind dressed in an English frock coat, and high crowned hat on her head. The sick often make vows that if they recover they will make a demon festival.

There are people among them who are supposed to understand the mind of the demons, or to have influence with them. Such persons are consulted by the friends of the sick. Passing through the village of Amherst I saw a crowd of people gathered in front of a house the owner of which had long been ill. I stopped to see what was going on, and saw a man kneeling with his clasped hands to his forehead. He was surrounded with plantains, sugar cane, cocoanuts, &c. Just as I arrived within hearing, he said, "Oh demon; lord of grace; have mercy on us, have mercy on us, and tell us what to do for this sick man." I learned that this man resided about twenty miles distant and had the reputation of being unusually skilled in demonology.

Some of these demon people are shrewd enough to give directions for things to be done which will be likely to prove beneficial. While passing through a street of Amherst on another occasion, I heard a man crying as if in great agony, and called at the door to see what was the matter. It was a case of severe colic. A demon woman was giving directions for a certain quantity of cayenne peppers to be steeped in arrack and a portion of the mixture to be given to the sick man, and the remainder to be poured upon the ground in a particular direction from the house, giving as a reason, that the demon who had seized the man was a very violent demon, and must have violent medicine.

They are afraid to keep the corpse of a nursing infant in the house over night. As soon as an infant dies, whatever the time of night may be, they start at once for the burying ground. Being in a Peguan village, I was asked, about nine o'clock in the evening, to visit a sick

child; I found it near death, but thought it might live several hours; soon after returning to my lodgings, I saw people passing with torches, and on inquiry, learned that the child had died and they were on their way to bury it. On another occasion, I was present when an infant died, about ten at night. As soon as the breath left the body, they rolled it up in a mat, lighted torches, and hastened away to the burial ground.

Their superstitions with regard to demons are innumerable. Demon worship was undoubtedly their only religion previous to their reception of Buddhism; and though they are told in their books that if a man makes offerings to demons once, and afterwards performs works of merit a hundred times, it will be in vain, like pouring water upon the sand. Yet their fear of demons is so strong, that they are continually doing something to appease, or shunning something for fear of offending them.

In Maulmain demon feasts have become rare; but offerings to demons are sometimes seen by the sides of the street. They are usually placed in square baskets the sides of which are made of strips of plantain stalk, the bottom of bamboo splints.

Doctors.

Any one who chooses takes up the profession of doctor, of which there are two classes, the one giving medicine, the other feeding the patient with all kinds of food. The theory of this latter class is, that the body being formed of various elements, illness is caused by the excess or deficiency of one or another of these, and that some kinds of food go to replenish one element, and some another. They therefore feed the patient with every imaginable thing in hopes of hitting the right one, and thus restoring the equilibrium.

I was once called to see a child about two years old, that was ill of dysentery. I found it in a dying state. On

inquiring what medicine had been given it, they replied, no medicine had been given it, they had "fed the elements." I asked what they had fed it, they replied "a great many things," but what have you given it to day? "Fowls flesh cooked with assafoetida." Thinking I had misunderstood I asked them to show it to me. They brought some and I saw there was no mistake, it was "fowls flesh cooked with assafoetida," and the poor child who died while I was there had been forced to swallow that horrible mess.

Disposal of the dead.

When a person dies the body is washed and laid out decently, excepting those who die in early infancy, or of some contagious or epidemic disease like small pox or cholera, when the body is rolled up in a mat and buried with little delay or ceremony. With these exceptions, they burn their dead. Their coffins like the Burman's are very showy, covered with colored paper, the ends of pea-cock's tails, and tinsel. They make a great parade at their funerals, especially those of elderly people.

Education.

Among the Peguans as among the Burmans, the priests are the school masters. Almost all the boys are put into the monasteries for a longer or shorter period, but the great proportion of them leave before they can read fluently, and seldom looking at a book afterwards, many of them forget all they have learned. There are no schools for girls. It is a very rare thing to find a Peguan woman who can read excepting those that have been taught in mission schools. One reason for this, is, the exclusion of women from their monasteries; but the principal reason is the perfect indifference of the people to their education. When urged to put their daughters into school, they often

ask, "of what use will it be, they cannot become clerks, or hold government appointments. They can take care of children and cook rice just as well, if they cannot read, as if they could."

Language.

The Peguan language abounds in words ending with *h*, the pronunciation of which requires a sudden exhaustion of the air from the lungs. It also abounds in the letter *r* which always has more or less of the rolling sound. It is never softened into *y* as in Burman. Words ending in *ng* are also frequent hence the language is rough and guttural, compared with the Burman.

There are many Pali words in use, for some of which they have no corresponding words of their own. There are also words in common use, which are the same in Burman. Some of these are undoubtedly Burman words, and have been adopted into Peguan since their subjection to the Burmans. Others I think were taken by the Burmans from the Peguan. The construction of the language is quite different from the Burman, the location of words being almost always the reverse.

One peculiarity is the different power of vowels when combined with different classes of consonants. There is some difference of pronunciation among the people which may properly be called *provincialisms*. Those from the vicinity of Rangoon and Pegu pronouncing words with final *k* like final *t;* but the Martaban people with few exceptions give the *k* sound, thus dĭk—*water*, is pronounced by the Rangoon Peguans, dät precisely like the word for sweet. There are also words in common use in one district which are very seldom heard in another, for instance, dän is the common word for *road* in the Laming district, while *klōng* is the word invariably used in the vicinity of Maulmain.

The language is gradually going out of use, and the sooner it is supplanted by the Burman the better, yet I

think it will be a long time before it ceases to be the language in common use in country villages in the Amherst district, and near the sea coast of the Martaban district. Many thousands of Peguans migrated to Siam previous to the occupation of the Tenasserim provinces by the British. They and their descendants continue the use of their own language. The Pwo Karens in the Siamese territory, bordering on Tavoy province, have Buddhist monasteries in which the Peguan language is taught, but how extensively, I have been unable to learn. A Karen robber under sentence of death, a few months ago in Tavoy, wrote a letter in Peguan to his wife in Siam.

Pwo Karens are called Peguan Karens both by Burmans and *Peguans.

Both tribes of Karens in the Tenasserim province and I suppose throughout Burmah, have adopted many words such as the word for book, ship, to row, (a boat,) to tread out grain with cattle, &c. &c. Whether there are real Karen words which are common with the Peguan, I have not been able to learn.

Names of places.

Names abound in the southern part of Burmah in which keik *god* forms one syllable, as, Keik-k'mee, Keik-p'rang, Keik-tō &c. All these places have some tradition, or something in their location accounting for their names.

Keik-k'mee the native name for Amherst, means "*behold the gods!*" One tradition with regard to it is, that three images seated upon a log, floated over from Ceylon and lodged on the rock near Amherst point, on which an idol temple now stands.

The large pagoda in Maulmain is called by the Burmans Keik-thon-lon—a corruption of the Peguan words

*In Burman Talign Karens, in Peguan K'raung Mōn.

Keik-Sām-lūm. *Sām* being the Peguan name for *Shan or Siamese*, and *lām, to be destroyed.* The tradition is, that a Siamese general encamped with his army in Maulmain, and sent word to the Governor of Martaban that he was about to attack him, and inquired, what day he would be ready for battle. The Martaban governor replied, if there is a battle, there will be many killed and much misery; let us try the strength of our forces by seeing which can build the biggest pagoda in a single night, and the one that succeeds be considered the conqueror." The Siamese agreed to the proposition, and set to work gathering bricks and building a pagoda on the hill where the large pagoda now stands. The Martaban people set to work and built an immense pagoda of bamboo wicker work and covered it with mats, and before daylight had it finished, and white-washed, so that it appeared to be a veritable solid pagoda. The Siamese were amazed and said, if the governor of Martaban has force sufficient to build such an immense pagoda in one night, there is no use in attacking him, and retreated. Hence the name of the pagoda Keik-sām-lūm.

Keik-tō, is the name of a large village in the Martaban district. *Tō* in Peguan, is a species of hornet. It is said that a swarm of hornets built their nest in the iron net work on the top of the pagoda and it was called Keik-tō—*The hornet god*—hence the name of the village. A few miles from Keik-tō is a pagoda called Keik-esee-yuh. *Esee* is a *hermit*, or devotee, *yuh* means to *carry on the head*. It is said that a hermit received three hairs of Gaudama; having disposed of two of them, he resolved to carry the third on his head, until he should find a rock shaped like his head on which to deposit it. He found the rock and enshrined the hair upon it. The pagoda built upon the place is therefore called Keik-esee-yuh.

There is a mountain in the Martaban district called by the Burmans Zin-gyike. This is a corruption of the Peguan Chung-Keik—*foot of God.* I have not been able to learn of any legend connected with this mountain. There are many other such names as, Keik-kaw, *Broken god*, Keik p'taing, *white god;* Keik-pee, *three gods*, Keik-p'rang, *bank-god.*

Some places are named from legends connected with their history and some from other circumstances. The Peguan name of Maulmain is Mŏt-mooa-lūm. *One eye destroyed.* The legend is, that an ancient king had three eyes, two in the usual places, and one in the centre of the fore head. With this third eye he could see what was going on in the surrounding kingdoms. The king of Siam was at war with him, and finding his plans continually thwarted, suspected there were traitors in his camp, and called a council to find out who gave information concerning his plans to the enemy. His officers told him there was no traitor; but the king of Maulmain was able with his third eye to see all that was going on in the Siamese Camp. It was suggested that the king of Siam should give his daughter to the king of Maulmain, and that when she had succeeded in gaining the confidence of the king, she could manage to put out his third eye. This counsel was followed and proved successful, and the third eye was destroyed, hence the name of the city. It is often called Mŏt-lūm-lūm, *Eye destroyed destroyed.*

There is a mountain in sight of Maulmain, sometimes called "Duke of York's face." The Peguan name is Kuăk-K'bong. Kuăk means to hang up, k'bong means a ship. It is said that the sea at one time came up to the mountain, and that ships were made fast to it. It is also called Kroă-K'bong which is much the same meaning. The village at the foot of the mountain is called in Peguan Doong-yām or Doong-mee-yām, *city of the weeping mother.* It is said that the only son of a widow was compelled to go into the army, and was killed in battle. The mother could not be comforted, but continued to weep and lament for her son, hence the name of the place.

The Peguan name of Bee-ing is Bee-lūm, *Destroyed river.* It is said, that formerly the river was navigable for boats, but sand banks formed in it, and ruined it for navigation.

The Peguan name for Martaban is Moo-t'maw, *Stony point.* Moo being nose or point, t'maw being rock or stone.

I had always supposed that the native name of Tavoy was Burman and meant *to buy a knife;* but in the book referred to, giving an account of Gaudama's tours through the country, it is said that when he arrived at Tavoy, he sat down cross legged, as represented in most of his images, which in Peguan is ∞o᷄ *twai*, and that from this circumstance the place was called T'wai.

ERRATA.

On the 11th page, 2nd line, 3rd paragraph for ကုဝ် read ကိုဝ်.

On the, 14th page, eighth line from the bottom, for တုန် read ဒုန်.

On the 25th page, 2nd line, for ကုဝ်သို read ကုသိုဝ်.

On the 33rd page, first line, instead of "a corpse" read, it is often used where we should expect ဒွ a corpse.

On the 33rd page, the 14th line from the bottom, for မှကုတ် read ကမ္ဘုတ်.

On the 81st page, 8th line from the top, for ဝရို read ဝရိုဝ်; and on the next line, for ဝဝ်ရိုဝ် read ဝရိုဝ်.

On the 85th page, fourth line from the bottom for ဘိုးရှင်ပ read ဘိုးရှင်နိ.

Buddhism in several places is, by oversight, printed with one d only.

GRAMMATICAL NOTES

OF THE

PEGUAN LANGUAGE.

THE PEGUAN LANGUAGE is written from left to right without separation of syllables or words. There are but few words of more than two syllables, and they are mostly of Pali origin.

THE ALPHABET.

That the Peguan Alphabet is from the same source as the Burman, does not admit of doubt, nearly all the simple characters being the same, and many of them having the same sound. It consists of Twelve vowels (သွဲ့ swä) and thirty-four consonants, (ဗျ pyaun.) The vowels are mostly in pairs. The first a light, the second a heavy sound of what might properly be called the same vowels. When combined with consonants they are written in symbolic form: and in their full form only when they make syllables by themselves.. Their power is modified or entirely changed by the different classes of consonants with which they are combined, and also, by final consonants. The vowels with their symbols and power, and the manner they are combined with consonants, will be seen in the following table.

TABLE OF VOWELS AND SYMBOLS.

Vowels.	Symbols.	Power Combined with ကာ		
အာ	none	a as in father	ကာ	ka
ဪ	ာ or ါ	ä (heavy)	ကာ	kä
ဣ	ိ	ee „ „ peep	ကိ	kee
ဤ	ီ	eé „ „ keel	ကီ	keé
ဥ	ု	oo „ „ coop	ကု	koo
ဦ	ူ	oó „ „ ooze	ကူ	koó
ဧ	ေ	ā „ „ late	ကေ	kā
ဩ	ော	oä „ „ oar	ကော	koä
ဩ	ော်	ow „ „ how	ကော်	kow
ဪ	ော်	ow′ (heavy)	ကော်	kow′
ဪံ	ော်ံ	au	ကော်ံ	kau
ဪး		a „ „ Ah	ကာ်	käh

It will be noticed that there are three characters that have the sound of broad a, namely, အ precisely like a in Father; ဪ the same, only heavier; ဪး the same, only pronounced quick, as though the sound were cut short in the midst of its enunciation, like the English ah pronounced quick.

The character (်) does not properly represent a vowel except when followed by a final consonant, in other cases, its place may be supplied by a final ဝ or အ, and ော်ံ may be equivalent either to ောင် or ောအုံ, In the former case, it would be pronounced *taum*, and in the latter *tau*; when followed by a final, it has the sound of o in *or*.

DIPTHONGS.

ဣ and ဧ are combined, and have the sound of ai in aisle, as ကဲ pronounced *kai*, ု and ူ are combined and have the sound of *oo-ey*, as ကူ pronounced *koo-ey*, except ကူ the

sign of the past tense, which is pronounced *tō-ey.* ◌ၳ, ◌ဝ, ◌ဥ are combined and have the sound of *oo-ey.* as ◌ဦ pronounced *poo-ey.* ◌ၵ and ◌ၳ are combined, as ◌ၵော pronounced *tā-ow.* ◌ၵ,◌ၷ,◌ၳ are combined, as ◌ၵော် pronounced *pōä* almost precisely like ◌ဝ်

The above dipthongs are never followed by a final consonant; but the dipthong formed by the union of ◌ဥ and ◌ၼ is always followed by a final, as, ◌ၽိဢ် pronounced *kaing.*

The following are the only vowels used with final consonants, ◌ါ ◌ၼ ◌ဥ ◌ၵ ◌ွ ◌ံ

CONSONANTS.

Character.	*Name.*	*Power.*
◌က	ka	k
◌ခ	'ka	'k
◌ဂ	kā	k
◌ဃ	'kā-er	'k
◌ငြ	gnā-er	gn or ng
◌စ	sa	s
◌ဆ	tsa	ts
◌ၸ	sā	s
◌ၹ	tsā-er	ts
◌ည	nyā-er	ny
◌ဋ	ta	t
◌ဌ	'ta	't
◌ဍ	da	d
◌ဎ	tā-er	't
◌ဏ	na	n
◌တ	ta	t
◌ထ	'ta	't
◌ဒ	ta-er	t
◌ဓ	'ta-er	't

CONSONANTS.—*Continued.*

Character.	*Name.*	*Power.*
ၦ	nă-er	n
ပ	pa	p
ဖ	'pa	'p
ဗ	pă	p
ဘ	pă-er	'p
မ	mă-er	m
ယ	yă-er	y
ရ	ră-er	r
လ	lă-er	l
o	wă-er	w
သ	sa	s
ဟ	ha	h
ဠ	la	l
အ	ba	b
ဢ	bă-er	'b

ဿ is also reckoned as a consonant and is used as a final. The characters ဍ ဎ and ဗ having the same sound as တ ထ and ဓ are now never used; but are retained in the alphabet, or their places filled by the repetition of တ ထ ဓ, to fill out the divison of letters into fives in repeating in *sing song*, as they are accustomed to when learning. ဍ is also very seldom used, the more easily written လ being used in its stead. စ ဆ ဇ ၐ often have very nearly the sound of soft ch. ဿ always has the smooth sound of *s*.

There is no g in the language save ဎ which as an initial has the sound *gn* (the *g* being fully sounded.) As a final it has the sound of *ng*. There is no z or th.

The consonants, as it respects their influence on the vowels, are divided into two classes.

In the first are က ခ စ ဆ ဍ ဎ ဋ ဏ တ ထ ပ ဗ သ ဟ ဠ

In the second ဂ ဃ ငိ ဇ ၐ ဉ ဈ ဒ ဓ ဘ ဝ ဟ ဧ ဪ ဥ ဦ ဩ.

The sound of the vowels when combined with letters of the first class, (which will be called the ಅ class) is the same as when standing by themselves, as represented in the table. With the second, or ಒ *class* the sound of the vowel is always modified, though the modifications cannot always be represented by English letters. Sometimes the sound is quite changed, as will be seen by comparing the following table with the one on the second page.

ಒ	pronounced	kā
ಒೆ		kā-er
ಕಿ		kee
ಕೀ		kee
ಕು		koo
ಕೂ		koó
ಕಾ		kā
ಕೊ		kō-ä
ಕೌ		kou (ou as in Louvre)
ಕಂ		kā-ow (the flat nasal sound of ow.)
ಕಂ		kōm
ಒಃ		kehr

It will be noticed that several of the combinations with ಒ are represented with the same English characters as with ಅ, but in all these cases the sound is softer with ಒ than with ಅ. It will also be noticed that the inherent vowel sound of ಒ is represented with ā the same as ಕಾ yet the sound is lighter, and where ಒ forms the first syllable of a word the vowel sound is scarcely heard at all, as ಒಅ pronounced k'ta and not kā ta.

Where one of the ಒ class consonants without a vowel symbol forms a word by itself, the ā sound is followed by a slight *er* sound, but not so distinct as when combined with the second vowel symbol ಒೆ. The sound of ಒಃ is really that of ā pronounced quick, as though the sound were cut short in the enunciation. It is also followed by a slight *er* sound.

FINAL CONSONANTS.

Final consonants are designated by a mark placed over them as, ကိ The only letters used as finals are က ၎ တ နဲ ပ မ ယ ဝ လ ဿ။ ၎ when used as a final is always written ၏ and လ is frequently written ၍. ယ is seldom used as a final, its place being supplied by the symbol ်, as ကဲ instead of ကယ်.

The consonants have their own legitimate sounds whatever their position, with very few exceptions. There is never more than one simple consonant in a syllable, unless one is a final.

DOUBLE CONSONANTS.

Double Consonants, that is, where one is written under the other, as, ဣ္ဒး are either pronounced as if written separately, as ဣဒး, or the upper letter is the same as a final, as, ဗါန္ဒ, pronounced as if written ဗာန်ဒ.

COMPOUND CONSONANTS.

Compound Consonants are formed by one of the following letters, or its symbol being placed under other letters, viz. ၎ ဍ ဒ ယ ရ လ ဝ လ ဿ according to the following table.

Letters	Symbols	Combined with တ or ထ	
၎	ဏ or ဓ	ဋ္ဌ or ဋ္ဋ	t'gna
ဍ	ဍ	ဋ္ဍ	t'da
ဒ	ဒ	ဋ္ဌ	t'na
မ	ဓ	ဋ္ဌ	t'ma
ယ	ျ	ကျ	kya
ရ	ြ	ကြ	kra
လ	်	က္လ	kla
ဝ	ွ	က္ဝ	kwa
ဿ	ဿ	က္ဿ	k'ba
လ	်	ဖ္လ	hla

Compound Consonants are pronounced as one syllable, or as nearly so as the case will admit. The symbol ျ combined with ဃ (ဃျ) does not alter the consonant power, but gives the vowel combined with it the same sound that it has with the က class. The symbol ့ sometimes has the same effect when combined with ထ, without the aspirate being sounded. ွ is pronounced fwa.

Abbreviations.

ကော်	for	ကောက်	ဖို	for	ဖိုစ
ကျော်	„	ကျောက်	ဗို့	„	ဗဒ္
ကို	„	ကိုစ	ဝို	„	ဝိုစ
ကို	„	ကိုယ်	သို	„	သိုယ်
ဒ္	„	ဝဒ္	သွို	„	သွိုင်
တို	„	ထိုယ်	နှ	„	နဒ္

There are many colloquial contractions which are not used in writing as, ဟိ (often pronounced *hi*) instead of သို့ for house, ဘး for ဘွဲ့ entirely.

Modifications of vowel sounds by final consonants.

When a Consonant of the က class without a vowel symbol, is followed by a final consonant, the combination has the vowel sound of au in pauper, as ပတ် paut ပတ် paup, except with က် and င်, where it has the sound of broad a, as ပက် päk, ပင် pång. The symbol ါ combined with a consonant, followed by a final, has the sound of broad a, as ပါတ် päm, ပါတ် pät, except with က် and င် where it has the sound of long ī, as ပါက် pīk, and ပါင် pīng. The symbo ိ has the sound of ee as ပိတ် peep, ပိတ် peem, except with က် and င် where the sound is midway between long and short i, as ပိက် pĭk ပိင် pĭng. The symbol ု always has the sound of oo as ဂုက် rook, ဂုတ် room. The symbol ော has the sound

of long a, as ကတ် *kāt* ကမ်, *kām*, except with က် and ဋ where it sometimes has the sound of long a, and sometimes of long i as ပက်, is either *pāk*, or *pīk*; and ပဋ်, is either *pāng* or *pīng*, as the connection may require. The symbol ော when followed by a final, always has the sound of long o, as ကောက် *kōk*. ကောပ် *kōp*. The symbol ◌ု has the sound of broad a, as ကုပ် *käp* ဖုမ် *päm*, except with က် and ဋ when it has the sound of ai, as ကိုက် *kaik*, ကိုင် *kaing*.

A consonant followed by a final ဝ်, without a vowel symbol, has the sound of *aw* in law, as ပဝ် paw; with a vowel symbol, the ဝ် is not sounded, as ကဝ်. *kā*; ကော်ဝ် *kō*; ကိုဝ် *kä*. ဟ final is a real aspirate, and requires the syllable to be pronounced in a short explosive manner, as ကော် *kauh*, ကူဟ် *kooh*.

The vowel sound given by ာ final when it follows a simple consonant, without a vowel symbol, differs from ော final in that it is a little heavier, and is formed more in the throat; but when it follows a consonant with a vowel symbol, it sometimes entirely changes the vowel sound, as ထောဝ် is *'tō* while ထောအ်ဟ် is pronounced *täh*.

Consonants of the ဝ class followed by a final, without a vowel symbol, have a sound of *au* approaching the sound of long o, except with က် and ဋ, when the sound is long a, and the single syllable is pronounced as if two syllables, as ဗက်, pronounced *pā-uk*, ဗဋ် *pā-ug*. Consonants of this class combined with vowel symbols, followed by finals, modify the sound of the vowels. The modification must be learned by the ear, as it is simply softer than in the က class, except the symbol ◌ု which, with the က class, gives the sound of broad a, as ဖုတ် käh but with the ဝ class, nearly the sound of u in pull, as ဖုတ် kuh. Perhaps, also, the symbol ◌ို should be noticed, which, with the က class, gives the sound of o in nor, with the ဝ class, nearly, the sound of long ŏ.

As noticed in a previous section, the character ° when not followed by a final, does not represent a vowel, but is used as a substitute for ် or ်, except in one or two instances it is used instead of ်. In some cases the same combination stands for two words, as ံ may be either ကံ kaum, *a bullet*, or ကာ် *kaw*, *the neck*; but generally, the same combination stands for but one word. ေဝံ always stands for ေဝေဘ် (töh nearly,), ေတံ always stands for ေတာ် tōm (to cook;) ကြုံ stands for ကြွင့် (affix of masculine gender.)

Punctuation.

The mark ။ called ဖိတ် *pät* is the only mărk of punctuation in the language. To mark the end of a paragraph, the ။ is reduplicated with a short space left vacant, thus,

PARTS OF SPEECH.

There are eight parts of speech in Peguan, namely; nouns, proncuns, adjectives, verbs, adverbs, prepositions, conjunctions, and interjections.

NOUNS.

There are no changes in nouns to mark their relations to other words. This is shown *only* by their position.

Some nouns are formed from verbs by prefixing လ, as ံါ to step, လံါ a *step*, a *pace*; ဟို *to speak*, လဟို a *speech*, a saying; သာ to go, လသာ going, (referring to the gait) as လသာ ညးခိုင့် , his going, (that is, his gait) is good.

Nouns are also formed from verbs by prefixing ဒန်မ, as ယဲ *to be sick*, ဒန်မယဲ *sickness*, ဗျူ *to be old*, ဒန်မဗျူ *old age*, ချိုတ် *to die*, ဒန်မချိုတ် *death*. Many other nouns are formed from verbs, as ကလောန် *k'lōn* work, from ကျောန် *k lōn* to work; ဝဖျ *t'mloo* darkness, from ဝျ *kloo* to *be dark*; ကမွတ် *k'mdaut* a

thief, from ကွတ် klaut, to steal; but no rule can be given for their formation.

Number.

The singular is not distinguished in any manner. မိုဟ် ကျင် may mean either that one man, or a multitude of men, are coming. If definiteness is required, the numeral ဖွဲ့ *one* is added as, မိုဟ်ဖွဲ့ *one man.* The plural is sometimes designated by တံ *taw* ညးတံ they; when a multitude is referred to ဝဒျင် the many, is often used, as, မိုဟ်ဝဒျင်. Sometimes both ဝဒျင် and တံ are used as, မိုဟ်ဝဒျင်တံ.

Gender.

Gender is distinguished by a word being added; as, မိုဟ် ထြိ *a man*, မိုဟ်ဖြဲ *a woman*, ကောန်ထြိ *a boy*, ကောန်ဖြဲ *a girl.* ထြိ and ဖြဲ are often used without မိုဟ်, as ထြိဖွဲ့ *one man*, ဖြဲဒိ *three women.* For animals ကွက် and ငမ်ဳ are commonly used as, ဂုကွက် *a bullock*, ဂုငမ်ဳ a cow. ငမ်ဳ is also used to denote maturity of age, in which case it precedes the noun as, ငမ်ဳမိုဟ် *a man of mature age*, in distinction from a young man.

Case.

The case of nouns is shown by their location. The nominative always precedes the verb, as, အဝဝ *I go*, ညးချူလိက် *he writes*, ချေငြေပ် *the horse runs.*

The objective generally follows the verb, as ညးတကိအ *he struck me*, အဝတကိညး *I struck him*, မိုဟ်ဂ်ရာန်ဂု *that man buys cattle*; it may, however, precede the verb, as, လိက်ဂ်အဝဇ်ထဲရ *I have read that book*, (lit. *book that I read* have), မိုဟ်ဂ်အဝတီရ (lit. *man that I know*) or အဝတီမိုဟ်ဂ် *I know that man.* But, where several nouns are governed by the same verb

they always precede the verb, as, ကမ်ဘာအကာသဓာတ်အရာ ဘိုတ်သိုတံဂ်ကျဉ်တို့ငဲမှဟ်လင်ရ။ *The world, the earth, the heavens, all things, God created.*

The possessive is shown by the thing possessed preceding the possessor, as, သွိဲစဲ *my house*, (literally, *house I*) လိက်ပိုဟ်ဂ် *that man's book*, (lit. book man that) ဒိညး *his mother.*

The dative sometimes has ကို or က္ *before it, as* ကုဉ်ကုစဲညိ *please give to me*, (lit. *give to me please.*) But, more generally, it would be ကိုဉ်စဲညိ. ညးပိုကိုစဲ *he spake to me*, or *he told me.*

PRONOUNS.

စဲ *I*, mas. or fem. used when addressing equals or inferiors.

စဲဒွိုက် *I*, (lit. I a slave) mas. or fem. used when addressing superiors.

စဲဒွိုက်ဖြဲ *I*, fem. the same as above.

ပို *We*, mas. or fem.

ပိုဒွိုက်တံ *We*, used by inferiors.

မူး *Thou*, mas. or fem. used in addressing equals.

မူးတံ *You*, mas. or fem. addressed to equals.

မ္ဘဲ *You*, colloquial, (used by the aged to the young.)

ဗေဒ့် *You*, spoken to inferiors, and children.

ညး *He* or *She.*

ငဒုံ *He* or *She*, (disrespectful)

ညးတံ *They*, mas. or fem.

ငဒုံတံ *They*, (disrespectful)

တကု *Self*,

တကုစဲ *I, myself.*

တကုညး *He, himself*, or *she, herself.*

တကုညးဟိုကိုစဲ *he himself told me.*

In addressing superiors, or speaking of them, the Peguans do not use pronouns; but တိလဂုန် *lord of grace*, တိလပိုန် *lord of wealth*, or, တလအဲ *my lord*. In replying to a superior, they often use ကျာ် as ဒဲ့ကျာ် *yes, lord*, (lit yes, God.)

ADJECTIVES.

Adjectives are placed after the nouns to which they belong, as, မိုဟ်ပြ *an excellent man*; သွိုဒိုင် *a good house*; ကျာ် ထာဝရ *the eternal God.*

Adjectives are compared by adding လောန် for the comparative, and အိုတ် for the superlative, as သွိုဇ္ဈာံဒိုင်လောန်နဲ့ သွိုဂ် *this house is better than that house.* သွိုတေံဒိုင်အိုတ် the house yonder is best.

To express a slight degree ညိ is used, as ဍာတ်ညိ *a little sweet*, or if compared with something else, *a little sweeter.* To express a very small degree ညိ is reduplicated as ဍာတ်ညိညိ *a very little sweet*, or *sweeter.* To express a high degree, but not the superlative ညိဟ္ဂိုသေင် is used, as, ဍာတ်ညိဟ္ဂိုသေင် *very sweet, lit. not a little sweet.* ညိ may either follow or precede the adjective as, ဍာတ်ညိဟ္ဂိုသေင် or ညိဍာတ်ဟ္ဂိုသေင်.

With two adjectives, namely, ဒိုင် *good*, and ဂေါဝ် *handsome*, ကွာ် (pronounced ke-o) is often used in conversation, as ကျာ်ဒိုင် *exceedingly good;* but it is seldom if ever used in books.

Pronominal Adjectives.

Pronominals are generally placed after the nouns to which they belong.

ဒွံ *This*, မိုဟ်ဒွံ *this man.* ဒွံ is frequently used where it cannot be translated.

ဇ္ဈာံ *This*, (colloquial.) တွဲဇ္ဈာံ *this day.*

ဂ့် *That*, မိုဟ်ဂ့် *that man.*

တေံ *That*, (used in speaking of objects at a distance.)

မိုဟ်ထေံ *that man*, sometimes ထေံ and ဂ္ဂ် both used; in that case, ထေံ is placed before and ဂ္ဂ် after the noun, and are equivalent to *that there*, ထေံမိုဟ်ဂ္ဂ် *that man there*, ထေံသျိဂ္ဂ် *that house there*, or yonder. ထေံ,ဝ်ံ and ဂ္ဂ် are sometime used when speaking of things that have previously been spoken of, ထေံမိုဟ်ဝ်ံဂ္ဂ်။

မှ or မှဂ္ဂ် *What*, as မှမိုဟ်ရော *what man*, or *what sort of man*, မှန်ရော *What is the matter?* မှဂ္ဂ်ရော *What is it?*

သဉ်ဂ္ဂ် or သဉ်ဝ်ံ *Thus*, of *this sort*.

ညံဉ်နဲသဉ်ဂ္ဂ် *Of this kind*, or *after this manner*.

တဏာဝ်ဆွာဉ် *Other. Another.* မိုဟ်တဏာဝ်ဆွာဉ် *other men.*

သိုပအိုတ် *All, the whole.*

အိုဟ်သို *All.* မိုဟ်အိုတ်သို *all men.*

လိုဉ် *Some*, သျိလိုဉ်ခိုဂ်လိုဉ်ဟ်ဝ်ံခိုဂ် *Some* of *the house*, *are good*, *some are not good.*

ပသဉ် *What kind*, *as*, ပသဉ်မိုဟ်ရော *what kind* of *a man is he.*

ဒွာဝ် *Every or each*, ဒွာဝ်မိုဟ် *every man.* ဒွာဝ်ဆဲညး *each one of us.* ဒွာဝ် and အိုတ်သို are both used, and give additional force, as, ဒွာဝ်မိုဟ်အိုတ်သို lit. *every man, all.*

မွဲစိ *How many?* or *how much?* ဂုံမွဲစိရော *how many cattle?* ဩနမွဲစိရော *how much silver?*

ဂထိုင်ဂ္ဂ် *So much, so many,* ဩနဂထိုင်ဂ္ဂ် *so much silver,* ဂွဲဂထိုင်ဂ္ဂ် *so many cattle.*

ဂိုဉ် *Many, or much.* မိုဟ်ဂိုဉ် *many men.* သတ်ဂိုဉ် *much fruit.* To express a very large quantity or number ဂိုဉ် is reduplicated, as, ဩနဂိုဉ်ဂိုဉ် *very much silver.* or, ဆို is prefixed, followed by ဟ်ဝ်ံသေဉ် as, မိုဟ်ညိဂိုဉ်ဟ်ဝ်ံသေဉ် *very many men.*

အောန် *Few, or small in quantity,* မိုဟ်အောန် *few men.* To express a very small quantity အောန် is repeated, သတ် အောန်အောန် *a very small quantity of fruit.*

Nouns are used as adjectives, as, မိုယ်းမောန် *a Peguan man.* လိက်ဗွာ *a Burman book.* တုံဗြောတ် *a plantain tree.*

Numerals.

Numerals generally follow the nouns, as, မိုဟ်ပန် *four men;* but sometimes, in inanimate objects they precede the noun, as ၀တုံ *three trees,* ၀ကွာန် *three villages.* In living objects, the numeral always comes after the noun.

Numeral Auxiliaries.

တထ *A master or owner* is applied to men, as, မိုဟ်၀ထထ *three men,* သွိမွဲတထ *One governor.*

ဇကု is applied either to men or to God, as, ကျာ်မွဲဇကု *one God,* မိုဟ်မွဲဇကု *one man.*

ကလော် is applied to things in masses or lumps, as တိမွဲကလော် *one lump* of *earth,* ကွာင်မွဲကလော် *one loaf* of *bread.*

ဂတောင် is applied to flat things, as, စက္ခွမွဲဂတောင် *one sheet* of *paper,* ခတိုင်မွဲဂတောင် *one board.*

တွုင် is applied to long things, as ဆုမွဲတွုင် *one log.* ပသဲစင် တွုင် *ten nails.*

ခဇော်ါ is sometimes applied to long round things, as, တုန်မွဲခ ဇော်ါ but တွုင် is more generally used.

ဇောင် Is applied to flowers, as တ်ာမွဲဇောင် *one flower,* က ၀ဇောင် *three flowers.*

Ordinals.

The Ordinals are of Pali origin, and follow the nouns to which they belong, as တွဲဒုတိယ *the second day,* တွဲတတိယ *the third day.*

Verbs.

There are two kinds of verbs, transitive and intransitive. Some transitive verbs are formed from intransitive, as, ၶိုတ် *to die,* ဝဲိုတ် *to kill* ငဲံငေဝ့် to *fall down,* ပငဲံငဖျုဲ့ *to cast down,* ဖိုအိ် *to stop, to cease going or doing.* ပဖိုအိ် *to cause to stop,* ထိုု *to be ruined* ပထိုု *to destroy.*

The tenses and *modes* of verbs are very imperfectly shown by affixes and prefixes. Frequently, there is nothing but the connection to show the tense or mode. The present, is always expressed by the simple verb, as ညးအာ *he goes,* ညးစပုင် *he eats rice.*

တဲ့ denotes past action, as, ညးအာတဲ့ *he has gone.*

When a transitive verb is in the past tense, the subject of the verb is placeed between the verb and particle as, ညးဂုန်ဂ့်တဲ့ရ။ he has bought cattle, (lit. he buy cattle done.)

ရောင် denotes the future as, ညးအာရောင် he will go. ရောင် is sometimes merely assertive as, နိုငကွဲ့ရောင် *it is certainly so.* But more frequently the future is shown only by the connection, as, လိယးအဲအာချုင် *to-morrow I will go to the city,* (lit. *to-morrow I go city.*

မံင် expresses continuation of action, as, ညးအာမံင် *he continues to go.* ညချုမံင် *he continues to write, or is writing.* (This is the only substitute the Peguans have for the present participle.)

ဒိုု expresses power or permission to do a thing, as, ညးအာဒိုု *he may or can go.* ဒိုု preceded by the negative ပဒိုု is often equivalent to a prohibition, as ညး ပဒိုုဒိုအာ *he may or shall not go.*

မါန် expresses ability, as, ညးဗဒ်ထိကမ်မ်ာန် *he can read;* ညး ကွင်မါန် *he is able to walk.*

ဝး expresses necessity, as, ညးဝးအာ *he must go;* အဲဝးချုလိက် *I must write a letter.*

To express the doing of one thing during another action, ဖဲ့ is prefixed to the nominative, as ဖဲ့ညးအာညးပဒ်လိက် *while he goes he reads a book.* (lit, in he go he read book.)

is often used simply to close a sentence; but it sometimes adds strength to the verb, as, ညးအာတဲ့ရ *he has gone,* (implying past recall.)

The imperative is expressed by the simple verb, without a nominative, as, အာ *go,* အာအာ *go, go.* မံင်ကျပ် *be silent, remain silent.*

ဗိုံ or ဗိအံ imperative first person plural, အာဗိအံ *let us go.*

ပ or လ့ prohibitory, ပအာ *go not,* လ့ကျင် *come not.*

ထးလး is also used in prohibition, as ပအာလးလး *go not at all.* လ့ပဒိလးလး *speak not at all, say nothing,* လး is also used in denying. အဲပဒံ့ပဒိလးလး *I never said it, I never spoke at all.*

သက်သက် (probably Burman,) is used in the same manner, as ထးလး

ကိ expresses permission, as အဲကိညးဆြိုင်သွိ *I let him build a house,* ကိညးအာ *let him go,* ကိညးမံင် *let him remain.*

အိုတ် plural affix, implying that all the persons referred to, have performed an action, as, ညးအာအိုတ် *they have all gone;* အိုတ် is also used without a verb and expresses that a thing is exhausted, or used up. as, ဆြဲနှအိုတ်တဲ့ရ *the silver is exhausted, quite used up* ဗိုတ်အဲအိုတ်တဲ့ရ *my mind is exhausted, that is, I am completely discouraged.* အိုတ် is also the sign of the superlative degree.

သိ is used to show that all the persons spoken of have performed an act, as သိညးမသုန်အာတဲ့ရ။ *The whole five are gone.*

Sometimes two or three verbs follow a single nominative without any thing to distinguish tense or mode, as, ကောအဲအာ ရတ်ဩဲဝံ *my brother has gone to reap paddy,* (lit. *my brother go reap paddy.* ညးအာကွဲဝရုန်ဂ့် *He has gone to seek cattle for purchasing.* (lit. He go seek buy cattle.) This does not cause the confusion, that one would suppose.

ADVERBS.

ဝအါန် *Continually,* ညးပဝအါန် *he does continually.*

အနိုင်အဝိုင် *Forcibly.* ညးပအနိုင်အဝိုင် *He does it, forcibly, or by force,* ညးကေတ်အနိုင်အဝိုင် *He took it by force.*

ဝအဝဒ် *Harmoniously.* ညးမံင်အဝဒ် *they live harmoniously*

ဇူလို *Where, as,* ဇူလိုသွိညးန်ဲရော *where is his house?*

ကိုန် *Whether, as,* စကိုန် , သင်ကိုန် , ကွောန်ကိုန် , ဒန်ကျာ် မညာတ်ဂ့်ဒ်သွာညိ *whether you eat, or drink, or work, remember God sees you.*

ကွပ်ကွပ် *Silently, secretly.* အာကွပ်ကွပ် *go secretly,* ဗဝ်လိက် ကွပ်ကွပ် *read your book silently.*

ကြဒ် *Near,* ကြပ်သွိအဲဒွန်ပထိုင်နဲ့ *near my house there is a well.*

ကြဲ *After* ကြဲညးစပုင်ညးအာဒုင်ရောင် *after he has eaten rice, he will go to the city.*

ဇဆောဝ်လ *Sometimes,* ဆောဝ်လညစဆောဝ်လေညဟွံစ *sometimes he eats, sometimes he does not eat.*

ငကွံ *Truly, certainly* နိကွံရောင်, *It is certainly so.* ညးဟိုကိုအဲကွံရ *He truly told me.* နိကွံဟာ *Is it certainly so?*

ကွာ *Before,* referring to time, as, ကွာညးကွုင်အဲဒးအာ *before he comes, I must go.*

ကွာတေံ *Formerly,* as, ကွာတေံအဲမံင်ပဲ့ဒုင်ကျာ်ခမိ. *formerly I lived in Amherst.*

ချိုတ်ပိုတ် *Definitely, accurately,* as, ညးဟိုချိုတ်ပိုတ် *He spoke definitely.*

ဆ *Only,* ဆည်းမွဲ၀ံ့အာ *only one can go.* ချေင်အဲနှံဆမွဲ *I have only one horse.*

ဆိုက် or ဆိုက်ညောန် *Near to,* ဆိုက်ညောန်ကိုချင်မတ်မွဲထိုတိ ဗွားခဲ့ *There is paddy land near the city of Maulmain.* သွီညးဆိုက်ကိုသွီမအဲ *his house is near my father's house.*

တ၀ိုင် *Continually,* ညးလေပ်ပတ၀ိုင် *he is accustomed to do it continually.*

ထပ်ကိုထပ် *Again and again.* ညးဟိုထပ်ကိုထပ် *He said it again and again.*

နိုကို *Until.* နိုကိုညးရိပ်အဲပတ်၀ံ့အာ *Until he arrive, I cannot go.*

ကဲ *Yet.* ညးပတ်အာကဲ *he has not yet gone.* အဲပတ်၀ံ့ဩြင် သွီကဲ *I have not yet built a house,* အဲပတ်အာကဲ *I have not yet gone,* or, I *will not go yet.*

ပယတ်ပယတ် *Frequently.* ညးကျင်ပယတ်ပယတ် *He comes frequently.*

ပသ် *How.* ပသ်အဲအာမာန်ရော *How can I go?* ပသ်ညး ဟိုသင်ဂ်မာန်ရော *How can he say so?* Also, *what kind,* as, ပသ်မွှင်ရော *What kind of a man is he?*

ပြဂ် *Quickly,* အာပြဂ် *go quickly.* အဲ်ပြဂ်ပြဂ် *go very quickly or soon.* To express great rapidity of motion ညိပတ်သေင် is added, as, ချေင်ခြေပ်ပြဂ်ညိပတ်သေင် *the horse runs very swiftly.* Sometimes the ညိ precedes the adverb as, ညိပြဂ်ပတ်သေင် *not a little quick.*

ဗွဲပရင် *Very quickly,* အာဗွဲပရင် *go very quickly.*

သိုက်သိုက် *Slowly,* အာသိုက်သိုက် *go slowly,* ဟိုသိုက်သိုက် *speak slowly.*

Prepositions.

အကြား *Between*, အကြားသို့၀ *between two houses.*

အပေါ် *Within*, အပေါ်သို့ *within the house.*

အမှာ် or အသွာ် *Under*, အသွာ်သို့ *under the house*, အ
ပ်ာ်တ်ံဆ *under the tree.*

အလုံးစုံ *Throughout*, အလုံးစုံရး *throughout the country*, အလုံးစုံ
ရွာ *throughout the city.*

ကရော် *With, together with.* အာကရော်အဲ *Go with me.*

က or ကို *With.* ညးပါကုပဲ *He cut with an axe.* အဲအာ
ကိုဂျင်ရောင် *I will go with or by boat.*

ကော်က *With, together with.* အာကော်ကုအဲ။ *Go with me.*

၀တ *Before.* In front of, ၀တသို့ *In front* of *the house*,
When it refers to time, it signifies the future, as,
သ်ံ၀တ *next year*, ဘ၀၀တ the *future state.*

နကို *By means of, or with.* ညးပနကိုသြ်ခ် *He did it
with, or by means* of *silver.*

ခ *From.* ခကါလ၌ *From that time*, ခသို့အဲ *from my
house.*

ခကို *From*, ခကိုတ့ဲ၌ *from that day.*

ပဲ *In.* ပဲတ့ဲ၌ *In that day*, ပဲကွာခ် *in the village.*

ဖါ *With.* (Colloquial] အာဖါအဲ *go with me.*

ခဲ့စို့ *Together.* ညးအောခဲ့စို့ *They went together.*

လက်ကရ *Behind*, လက်ကရသို့ *behind the house*, ဗကိုလ
ကိကရအဲ *follow behind me.*

လတူ *Above, upon.* လတူသို့ *Above the house*, or, *upon
the house*, လတူသွာသို့တ် *upon the sea.*

သွာ် *Under*, သွာ်တ်ံဆ *under the tree.*

Conjunctions.

ကို *And*, (also, with.)

မှ *If* မှ is often used as a connective, when it cannot be translated.

ယခဲ့ရ *If.* ယခဲ့ရမှုးတို့ကိုငြင်စိတ်မရှုရန်ခွန်ရော If *you do not understand* of *what profit is it?*

Interjections.

အိုင် Oh!

အိုင်ယာ Oh Mother!

ဟို Used to attract attention, when calling a person at a distance.

Days of the week.

အဒိတ်	Atūt	Sunday
စန်	Chaun	Monday
အင်္ဂါ	A'gnāer	Tuesday
ဗုဒ္ဓဟူ	Pootto'wāer	Wednesday
ကြာဟတိ	Prāowp'tee	Thursday
သိုက်	Saik	Friday
သော်သင်	S'gnē-saw (low house)	Saturday

I have read one Pegnan book in which the days of the week are numbered, instead of being named. I have never heard this in conversation; but on inquiry am told that they do sometimes use numbers beginning with Sunday.

Numerals.

၁	မွဲ	Mooä (*Moor* almost)
၂	ဗျ	Bä
၃	၀	P'ee or pi
၄	ပန်	Paun
၅	မသုန်	M'sōn (colloquial p'sōn)
၆	တရ်	T' row ,, K' row
၇	တပရ်	T'pauh ,, K' pauh
၈	ဒစံ	T'cham ,, K'cham
၉	ဒစိတ်	T' cheet , K'çheet
၁၀	စရ်	Chauh
၁၁	စရ်မွဲ	Chauh mooä
၁၂	စရ်ဗျ	Chauh bä
၁၃	စရ်၀	Chauh pi
၁၄	စရ်ပန်	Chauh paun
၁၅	စရ်သုန်	Chauh sōn
၁၆	စရ်တရ်	Chauh t'row
၁၇	စရ်ထပရ်	Chauh 'tpauh
၁၈	စရ်ဒစံ	Chauh-'tcham
၁၉	စရ်ဒစိတ်	Chauh- t'cheet
၂၀	ဗျစေါတ်	Bä chōh
၃၀	၀စေါတ်	Pi chōh
၁၀၀	မွဲကျံ	Mooä-klaum
၁၀၀၀	မွဲလျိ	Mooä l'gneem
၁၀၀၀၀	မွဲလက်	Mooä läk
၁၀၀၀၀၀	မွဲကိုတ်	Mooä kät
၁၀၀၀၀၀၀	မွဲပြကောတိကိုတ်	Mooä-pra-kowtee kät
၁၀၀၀၀၀၀၀	မွဲနိုလဟုတ်	Mooä-nee-l'hoot
၁၀၀၀၀၀၀၀၀	မွဲနိုလဟုတ်တံ	Mooä nee l'hoot-tong
၁၀၀၀၀၀၀၀၀၀	မွဲအသင်ဃဲယံ	Mooä-a-song-koä-yong.

Names of *Months.*

ပုဟ်	Pooh	January (nearly
မဃ်	Maik	February ,,
ဖဝ်ရဂုန်	Paw-ra kūn	March ,,
စ	Chōa	April ,,
ပသဿ်	P 'saik	May ,,
ဇေဟ်	Chih	June ,,
ဋဂုန်	T' kūn	July ,,
ဂဒုံသီ	K' doa-see	August ,,
ဆတ်	Paut	September ,,
ဝတ်	Wauh	October ,,
ကထိန်	K' tän	November ,,
မရဏ္ဍသိုဝ်	M' rai'k sä	December ,,

PEGUAN

VOCABULARY.

PEGUAN VOCABULARY.

အ

အ first vowel of the Peguan alphabet. In Pali words, privative, as ကုဝ်သိ *merit*, အကုသိဝ် *demerit*; နိ္စ permanence; အနိ္စ impermanence.

အကာသ *n.* (Pali) the visible heavens, အမှ

အကြာ *prep.* between.

အကြာဝ် *n.* a subordinate military officer.

အကြိ့ *n.* adulatory description, when referring to ones self, boastful.

အခဝ် *n.* a letter of the alphabet.

အခိင် *n.* time. အခိင်တ္ဍိ night time; အခိင်တ္ဍဲ day-time. ပယံာ is the more common word in books.

အခေါင် *n.* permission.

အခေါန် *n.* (Bur.) a tax, a tribute. ပတ္တာ

အခေါတနီ် *adj.* (Pali) innumerable.

အချ *n.* a species of large red ant.

အဂ္ဂ် *pro. adj.* that. (spoken of things near.)

အင် *n.* a member of the body.

အင်ဂဖိုဝ် *n.* a coating of plaster for brick walls.

အွာဝ် *n.* a desire, a longing.

အင်ဖိုင် *n.* a species of oil tree.

အင်ရေင် *n.* the lard shorea tree.

အင်လ္ဂာ *n.* a pond in a plain fed by springs.

အင်္ဂာ *n.* Tuesday.

အစါ *n.* a teacher, a head workman.

အစိုးရိုန် *n.* a head priest of a district, a bishop.
အစိသဝ် *n.* a physician.
အစိန္တိယ *adj.* (Pali) incomprehensible.
အစေဝံခြဟတ် *n.* physical strength.
အဆက် *n.* a succession.
အဆက် *n.* the place where two things join.
အဆက်အဆက် *adv.* successively.
အတင်ဂိုန် *n.* the strip of cloth at the top of a Burman woman's petticoat.
အတင်ဒ *n.* the binding around the top of a basket,
အတိက် *n.* (Pali) past time.
အတိုင် *adv.* according to.
အတိုင်သး *n.* praise.
အဋ္ဌမ *ord.* eighth.
အဒါ *n.* a duck.
အဒိ *n.* the beginning. ပထမ
အဒိတ် *n.* Sunday.
အဒေါဝိ *n.* the centre.
အဓဝန် *adv.* continually. တဝီ
အဓိပဝဲ *n.* (Pali) interpretation.
အနဗ္ဗ *adj.* (Pali) immeasurable.
အနတ္တ *n.* (Pali) unsubstantiability.
အန္တရဲ *n.* (Pali) misery.
အနန္တ *adj.* (Pali) infinite.
အနာဂတ် *n.* (Pali) the future.
အနာဂတ္တိ *n.* (Pali) futurity.
အနာင် *n.* the anaing tree, "Fragrea."
အနံ့ *n.* width.
အနဲ့ *n.* an uncle—an elder brother of either parent.
အနိုင်အဖိုင် *adv.* by force.

အနိစ္စ *n.* (Pali) not permanent, transitoriness. နှိအနိစ္စ is a common expression for death, as, ညးနှိအနိစ္စ he is dead.

အနုဘ *n.* (Pali) glory.

အနုမောဒနာ *n.* (Pali) an expression of approbation to one performing religious service.

အခွန်း *n.* market value.

အပ်ဒပ် *adv.* harmoniously.

အပိုဟ် *n.* a reed of which coarse matting is made.

အပေါတ် *n.* a utensil, or any article of furniture.

အပဲ့ *prep.* within.

အဘိဓဝ် *n.* one grand division of the Budhist scriptures.

အမျ *n.* an uncle—the younger brother of either parent.

အမှဝ် *prep.* under.

အမာတ် *n.* a nobleman.

အမင်္ဂလ *n.* (Pali) woe, the opposite of blessing.

အယုကဲ် *n.* age, life time.

အယောင်အလာ *n*, likeness, resemblance.

အယ *n.* a scorpion.

အရာ *n.* a thing.

အရထ *n.* an interpretation. အဓိပါ

အရင် *adj.* own, or true, as ကောန်အရင် an own child, in distinction from an adopted child.

အရုပ် *n.* a division or district of a town.

အရေဝ် *n.* a word. ဂလာန်

အရံင် *n.* color.

အရံင်ပကောတ် *adj.* red.

အရံင်ခုပ်မိတ် *adj.* yellow.

အရံင်လစ်ကဲ် *adj.* black.

အရံင်သွေကဲ် *adj.* green.

အရံင်ဍီ *adj.* blue.

အရှိ *n.* (Pali) an object of sense or thought, material or immaterial.

အရိုင် *adj.* rude, uncultivated.

အရှာန် *n.* an areeyah of the highest order, အသျှန်

အရှာံ *n.* an enclosure around any religious building.

အရှိုန် *n.* the dawn of day.

အလှန် *n.* order, turn.

အလုံ *prep.* throughout, as အလုံပွဲရုး throughout the whole country.

အလေံ *n.* custom, habit.

အခဲ *n.* a member of the body. အင်္ဂါ

အဝိုဝ် *n.* dominion, power.

အသင်ပေ *numeral.* one hundred million.

အသံ *n.* an order, an edict.

အသွဝ် *prep.* under အဖွဝ်

အဟာရ *n.* food စွဲစ

အသဝ် *n.* a wonder, a miracle.

အာ *n.* to go.

အာတ် *v.* to beg, to ask.

အာံ *n.* an inheritance. အာံကျေံ

အိုက် *n.* dung.

အိုက်ပသေ *n.* cinders—the fine flakes of iron that fall off when hot iron is beaten.

အိုက်ဥ *n.* the green substance that forms on things long wet.

အိန်ထံဝ် *n.* a family. သိုကျွန်

အုတ် *n.* a camel.

အဲ *v.* to gather into a heap, as rice or paddy.

အုဝ်လဒံ *v.* to watch over, to rule.

အုပြုင် *adj.* sultry, warm.

ငအောင် *v.* to endure. ငအောင်ခုင်

အေင်စတာ *v.* to fast.

အဲ *adj.* unequal in size. Applied only to the eyes.

အဲ *pro* I.

အဲဦးက် *pro.* I, (used by an inferior to a superior.)

အဲပရဲ *v.* to reverence.

အောတ် *n.* fuel, firewood.

အောန် *adj.* few, small in quantity.

အောန်ဗိုတ် *adj.* sorrowful, discouraged.

အောပ်မာ *v.* to crouch, to bow down. ဇအိသပ်

အောပ်ရုံင် *v.* to spy, to watch secretly.

အံသပ် *v.* to be astonished.

အိုက် *u.* the brisket.

အိုတ် affix of the superlative degree, also a verbal affix, (see Gram.)

အိုတ် *v.* exhausted, wholly expended.

အိုတ်သို *adj.* all.

အိုပ်အဲ *adj.* slovenly.

အိုပ် *intj.* oh!

အိုတ်တဗိုတ် *adj.* joyful, happy. ဖိပ်ဗိုတ်

ဣ

ဣဂ် *pro. adj.* that, (spoken of a thing near by.)

ဣဂ္ဂျုတ် *pro. adj.* this. ဣဝံ

ဣလာအံ *pro. adj.* this, (adv.) here.

ဣဝေံ *adv.* there, yonder.

ဣတတ် *n.* mother.

ဣငဲ့ *n.* a younger sister.

ဣဗ *n.* power, authority ဣဗဘလ

ဣနဲ *n.* an aunt, older than one's parent ဣငွေ

ဣဗိ *n.* a midwife.

ဣထိုပ် *adv.* where.

ဆုဝိဝ် *n.* a burden carried on the head.
ဆုံ့ *pro. adj.* this.
ဆုသိ *n.* a hermit.
ဆုသီ *n.* an aunt younger than one's parent.
ဆုမဲ့ *n.* an elder sister.

ဥ

ဥဩဉ် *n.* a grove or park.
ဥပဒြဲ *n.* (Pali) calamity.
ဥပမာ *n* (Pali) a comparison, a parable.
ဥပမေယျ *n.* (Pali) an antitype.
ဥပ္ပတိ *n.* subject, matter.
ဥပ္ပာတ် *n.* (Pali.) famine, or any calamity.
ဥပဒေသ *n.* (Pali) a precept.
ဥပဇ္ဈဲ *n.* (Pali) a superior religious teacher ဆရာဂိုန်
ဥပး *n.* Pali) a term used by priests in addressing a multitude. ဒကာတံ
ဥပ္ပါဝ် *n.* a species of water lily.
ဥဖဲ *n.* deceit, craft.
ဥပ္ပကာ *v,* to watch over, to govern.
ဥပ္ပရာဇာ *n.* a prime minister, or viceroy.

ဧ

ဧကန္တ *adj.* (Pali) true, certain.
ဧကရာတ် *n.* a king.
ဧသာန် *n.* the north east.
ဩဃ *n.* (Pali) a stream or current, which bears away creatures, of which there are four.
ဩယဲ *inter.* oh Mother!

က

ကြ *n* a fish.

ကကတ်ကွိုင် *n*. sole fish. (dog tongue fish.)

ကက္ခ *n*. the flying fish.

ကခဝါ *n*. Tavoy fish.

ကခဲ့ပြင် *n*. the stone fish.

ကပန် *n*. an eel.

ကပလိုက် *n*. Bombay duck.

ကပန်း *n*. the mango fish.

ကပလ္လ *n*. the mullet fish.

ကထခေါင် *n*. the sword fish.

ကဝံ *n*. a shark.

ကဝံသွင် *n*. a saw fish.

ကသသံက် *n*, the Rangoon shad.

ကင်ဂျင် *n* a guard.

ကစိန် *n*. a finger ring.

ကစိန်ပလော *n*. a plain ring.

ကစိန်မတ် *n*. a ring with a jewel or stone.

ကစိန်ဖြင်ယာတ် *n*. a thimble.

ကဆိုင် *n*. a female dancer.

ကြွ *v*. to go, or come, usually combined with ဘာ or ကျွင်, (used only of persons of distinction.)

ကညာ *n*. a virgin (usually combined with ဖြူ)

ကတင် *adj*. bitter.

ကတ်ကွဲ့ *n*. a species of bark used for medicine.

ကတ်ချ *n*. a kind of grass used medicinally.

ကတ်ကြောန် *v*. to learn.

ကတောင် *n*. a muscle.

ကတောင်ဆိ *n*. a vein or artery.

ကတောင်ဆရှိ *n*. a nerve.

ကတောင်တံင် *n.* a cramp, the contraction of a muscle.

ကတာန် *n.* the gizzard of a fowl.

ကြွ *adj.* hot.

ကြွကြွာန် *adj.* very hot, oppressed, troubled.

ကြွစိတ် *adj.* sorrowful, grieved, distressed in mind.

ကတိုင် *n.* a pit—a hole in the earth.

ကထိုဝ် *v.* to rise up.

ကထိုဝ်ပန်ဲ *v.* to create.

ကထိုဝ်ဖြဲ *v.* to happen, to take place.

ကထာဝ် *n.* a sheath—a scabbard.

ကထာဝးး *n.* a flat roofed shed.

ကထာဲ *n.* a fan for cleaning grain.

ကထာဲစာ *n.* a coarse sieve.

ကထိန် *n.* a ladder or stairs.

ကထိ *v.* to sink.

ကထု *n.* a shell.

ကထုကမာ *n.* an oyster.

ကထုထွောဝ်ကိုက် *n.* a round shell, clam (pig ear clam.)

ကထုစာရး *n.* an oblong clam shell (comb shell clam.)

ကထုသင် *n.* conch shell.

ကထောတ် *n.* the top, the summit.

ကထောတ် *n.* a spit of iron or wood.

ကထောဝ် *n.* a famine.

ကထံ *v.* to boil.

ကပေဝ် *n.* "soap acacia," a decoction of the fruit of which is used for cleansing the hair, also for washing the hands of guests at a festival for naming a child.

ကဖွထာန် *n.* short sentence for repetition, of which there are forty.

ကဖွထဝန် *n.* a corpse, ဖျေၢ်ကဖွထဝန် a funeral, either where the body is burned or buried: သွိကဖွထဝန် house of mourning.

ကမာ *n.* a tank.

ကမာတ် *n.* a vulture.

ကမာင် *n.* a wall built of stone or brick.

ကမီရံင် *v.* to look.

ကမီသို *n.* the roof of a house.

ကမ့ *adj.* white, applied to cloth and to purity of mind.

ကမ့ရှ် *adj.* cool, comfortable.

ကမောန် *v.* to hasten.

ကျွာတ် *v.* to shut, to close an aperture.

ကျွက်ကျောင် *n.* a horizontal timber on the main rafters.

ကမ္ဒေါင် *n.* a broad step or platform, at the head of stairs.

ကမြွ *v* to cry alond.

ကမ့ုက် *adj.* blind.

ကမ့ုတ် *n.* a thief.

မ့ုကုတ် *n.* a germ or sprout.

ကဒဲ့ *adj* shining.

ကဒိုင် *n.* a well.

ကဃျ *n.* a defeat.

ကဃျာန် *v.* to dispute.

ကဃျာန်ပါ *v.* to reject. ပါဝင်။ပါထေဝံ

ကဃျ့ *n.* the heddles of a loom through which the warp passes for weaving.

ကဃိုင် *v.* to adorn one's person: ကျိုင်ကျဝ်

ကရဝ်ဃဝ် *v.* to join with paste or glue.

ကရာတ် *n.* a shuck used to brush the warp preparatory to weaving.

ကရုတ် *n.* a kind of basket for catching fish, open at the bottom, and a small hole at the top.

ကရုဏာ *n.* (Pali) compassion, mercy.
ကဝီ *v.* to boast.
ကရေကီ *v.* to split, to divide.
ကဒဲ့ *v.* to bellow.
ကရောင် *n.* a groove.
ကရောတ်ကသဝ် *v.* to groan, moan, complain.
ကရောန် *n.* a crack.
ကရော့ *n.* a top.
ကရော့ *prep.* with, together with.
ကဖိုင်ကော့ခန် *v.* to assist in labor.
ကဖိုပ်ဖွ *v.* to feast—to feed plantifully.
ကလင် *v.* to hearken, to listen.
ကလာ *n.* the day after, day after to-morrow.
ကလာ *n.* any kind of box or chest, a coffin.
ကလာင် *v.* to float in the air.
ကလိဝ့် *v.* to obtain.
ကလိင် *v.* to err, ကလိင်ဝ့်င် to miss the road.
ကလိင် *n.* a jungle buffalo or bison.
ကလိလောန် *v.* passed. (used in reference to time.)
ကလိတ်တုတ် *n.* the beam of a loom around which cloth is wound.
ကလိတ် *adj.* smooth, polished, slippery.
ကလီ *n.* the day after tomorrow.
ကလုကီ *v.* to answer when called.
ကလုတ် *n,* a messenger, an angel,
ကလေင် *v,* to return.
ကလေင်ဟို *v,* to reply, to answer,
ကလော *n,* a relative, ဝံဒ်သ
ကလော် *n,* an evil spirit—a demon,
ကလော်မာ *n,* the devil,

ကလောတ် *n.* a fife or flute.

ကလောန် *n.* work, employment.

ကလော့ *n.* *affix* applied to things in masses.

ကလံက် *v.* to dip into any kind of liquid.

ကလှိန် *v.* to play with the fingers on the holes of a instrument.

ကလေ့လောင် *v.* to put out the tongue comtemptuou

ကလိုတ် *v.* to make a hole through any thing.

ကဝ် *n.* the universe.

ကဝ် *v.* to break, applied to stiff things, as sticks or iron.

ကဝ်တော *n.* coarse sugar made from palm juice.

ကဝ်ဓ် *n.* " " " " sugar cane.

ကဝ် *n.* glue or paste of any kind.

ကဝုတ် *v.* to buy on credit.

ကသန်ကသဝ် *v.* to lament, to murmur.

ကသဝ် *n.* an intention or design. ကသဝ်ခန်

ကသတ် *n.* an answer to a question.

ကသဆ် *n.* a cork, or stopper to a bottle.

ကသဆ် *n.* the lungs.

ကသိင် *n.* stocks for criminals.

ကသီ *v.* to shake, to tremble.

ကသီတိ *n.* an earth quake.

ကသ *n.* a curse.

ကသေ *v.* to entice. ကသေက္ခဝ်

ကသိုန် *n.* an onion.

ကသိုန်တြောင် *n.* a garlic.

ကသိုန်ကွဝ် *v.* to repeat by rote.

ကသိုဟ် *v.* to hiss like a serpent, or to make a nois like a buffalo.

ကဟ် *adj.* dry.

ကအိ *n.* the neek.

ကဒိ *v.* to smile.

ကာ *n.* service.

ကာဝ်ကဲ *n.* the "cop kai," a large species of lizzard.

ကဲ့ *n.* chaff.

ကာမဂုန် *n.* (Pali) sensual enjoyment.

ကာယ *n.* (Pali) the body. ဇကုကာယ

ကာလ *n.* time (adv.) when.

ကိတ် *v.* to bite.

ကိလေသ *n.* (Pali) lust.

ကုံပရေင် *n.* marriageable.

ကုသလ *adj.* (Pali) meritorious.

ကုသိုဝ် *n.* (Pali) merit.

ကေက် *adj.* sharp.

ကေစ္စ *n.* (Pali) business.

ကေင် *v.* accustomed to, in the habit of.

ကေင်ကာ *n.* work, business. ကိုင်ကာ

ကေတ် *v.* to take.

ကေတ်နှင် *v.* to bring.

ကေတ်ဏာ *v.* to carry away.

ကေဝ် *adj.* clear, transparent.

ကေဝ် *v.* to weigh.

ကေတ် *v.* to write with a stile.

ကွေံကွာဝ် *v.* to entice, to tempt.

ကော *n.* an elder brother.

ကောယ် *n.* a brother in law. The elder brother of either husband or wife, or the husband of an elder sister.

ကေဝ် *v.* to call.

ကေဝ်ဏာ *v.* to call away.

ကော်နှင် *v.* to call into one's presence.

ကော်ခ *v.* named.

ကောန် *n.* a son or daughter, also the young of animals as ကောန်ဂွ a calf, ကောန်ချွေ့ a colt.

ကောန်ဂျိ *n.* the first born.

ကောန်ထဲ့ *n.* the second born.

ကောန်ခဒန် *n.* the youngest child in a family.

ကောန်ငှဉ် *n.* a small child.

ကောန်တဟ် *n.* a nursing child.

ကောန်လတဉ် *n.* the uvula.

ကောန်စိတ် *n.* the heart, the mind.

ကောန်မတ် *n.* the pupil of the eye.

ကောန်ရဲ *n.* a servant, a follower.

ကောပ်မ့ေတ် *v.* to put to death judicially.

ကော့်ကု *prep.* together with. ကျော့်

ကော့်ဒဂျိ *v.* to assemble.

ကွောဝ် *n.* the ear.

ကွောဝ်သိုင် *adj.* deaf.

ကဂ *n.* a flower.

ကဂကွေင်လထိပ် *n.* the rose.

ကဂဂ *n.* the cocks comb flower.

ကဂလတိုပ် *n.* the lily "

ကဂလအ်ခြေ့ *n.* globe amaranthus.

ကဂဂင် *n.* "fragrant Ballophyllum." A very common orchid much prized by the women of Burmah, for ornamenting the hair.

ကဂဒဟတ် *n.* a species of water lily.

ကဂောဒိဇီ *n.* mace.

ကဂြိ *n.* snow.

ကဝါင် *n.* a clove.

ကြွ *adj.* hot.

ကံ *n.* (Pali) the secret influence of an action on one's future destiny.

ကံဖရုတ် *n.* shot.

ကံဗလံက် *n.* a cannon ball.

ကံသေနာတ် *n.* a bullet.

ကး *v.* to shave.

ကိုဝ် *v.* to give.

ကိုဝ်ဖြတာတ် *v.* to encourage, (lit.) to give strength.

ကိုဝ်သတိ *v.* to caution, to give advice.

ကီ the preposition *with*, the conjunction *and*.

ကီအခေါင် *v.* to give permission.

ကိုတ် *numeral.* one hundred thousand.

ကိုဝ်ကျာ *adv.* formerly.

ကိုဝ်က *v.* to fish with a kind of basket open at the bottom.

ကီ *prep.* with, conj. also.

ကွင် *adj.* of a great price, dear.

ကွတ် *v.* to hatch as chickens.

ကွန် *adj.* narrow.

ကွန်ကြက် *adj.* very narrow.

ကွာ *adj.* shallow.

ကွတ် *v.* to hate. ကွတ်ခဲ့

ကွတ်နီ *n.* the summit of a mountain.

ကိုက်ဂ *v.* to make ashamed.

ကိုင် *n.* an umbrella.

ကိုပ် *n.* the head.

ကိုပ်ကွဲ *u.* a yam or potatoe.

ကိုပ်ကြီ *n.* a species of potatoe.

ကို့ပြင်ကွင် *n.* the bow of a ship.
ကို့ပြင်ဆု *n.* the stump of a tree, in a creek or river.
ကွက် *n.* a short stake driven into the ground, as tent pins.
ကွင်ဝှေ့ *n.* the thwart of a boat.
ကွက်ကဖိုဝ် *n.* the Croton oil tree.
ကွတ် *n.* the end, as ကွတ်အာယုကံ the end of life.
ကွပ် *adj.* silent.
ကွပ်ကွပ် *adv.* silently, secretly.
ကွပ်သွဲ့ lost in thought.
ကို့ငှ် *n.* a limb or branch of a tree.
ကို့င် *n.* the cheek.
ကို့ပ် *n.* the head. ကို့ပြ်
ကို့ *n.* a rat or mouse.
ကို့ *n.* a floor.
ကို့ *n.* a monkey.
ကို့ကံကွဲ့ *v.* to vex, to harrass.
ကို့ဟ် *n.* a species of turtle.
ကွဲ့ *adj.* low in stature. ကွ
ကွင်ဟတ် *n.* the spindle of a spinning wheel.
ကွဟ် *n.* a sharp pointed iron for writing on palm
ကွဟ် *n.* a belt worn over one shoulder and under c
as an insignia of office.
ကွဟ်ဆု *n.* chips.
ကွးခွိုင် *n.* the bell shaped part of a pagoda.
ကို့ *n.* urine.
ကို့ *v.* to boil.
ကို့င် *n.* a sill.
ကွက် *affix* denoting the male gender.
ကွက်ကစိ *n.* beads for the neck.
ကွပမခတောခ့ *v.* counting the beads of a rosary

ကွမ် *n.* a broom.

ကွဲ *n.* a widow.

ကွဲ *v.* to carry a burden slung across the shoulder or over the forehead.

ကွာတ် *v.* to shut.

ကွိန် *n.* a nephew or niece.

ကွိန် *n.* a kind of fish trap.

ကွိုဒ် *n.* a bear.

ကွေ့ *n.* mould.

ကွေ့ *n.* a stranger, visitor. တွေ့

ကွေး *n.* a yoke.

ကွေး *n.* the dawn, break of day.

ကျ *v.* to be defeated.

ကျာ *n.* the wind.

ကျာလိုဒ် *v.* to belch up wind.

ကျာဒမြောတ် *n.* a hurricane. ကျာမီလံင်

ကျာဂဖိုတ် *n.* a tornado. ဂဖိုတ်ကျာ

ကျာကဝဲ *n.* a whirlwind.

ကျင် *n.* any object of worship, a god, also used in addressing superiors.

ကျင်ဩ *n.* honor, glory.

ကျံ *n.* an alligator.

ကျံ *n.* a musical instrument shaped like an alligator.

ကြဝ် *adv.* near.

ကြောတ် *v.* to wash. ကြွ်

ကြောဝ် *v.* to bind as by placing a pole each side of a fence, and binding them together.

ကြိုယျာ *n.* any article of furniture or dress.

ကြိုဒ် *adj.* thin, (used in reference to flat things.)

ကြုက် *adj.* Chinese, as ဒိုင်ကြုက် a Chinaman, ရုးကြုက် Chinese country.

ကြိုက်ဝန် *n.* a fabulous fruit said to have the power of restoring youth.

ကြိုင် *n.* a brook or creek.

ကြုံတ် *n.* the intestines.

ကြုတ်ထုတ် *n.* the warp of cloth.

ကြောတ် *n.* any cylindrical wooden box with a cover.

ကြောပ်ဆို *n.* a shingle.

ကြောပ်တိ *n.* a tile.

ကြော့ *adj.* fat, corpulent.

ကြို *v.* to wash.

ကြို *adv.* afterwards.

ကြီ *adj.* ungovernable.

ကြီကြ *adj.* harsh, abusive. သွားတ်ဖြတ်

ကြီင် *adj.* stiff, hard. ကြီင်မို့ဟ်

ကြိုက် *adj.* worthy.

ကြိုက်တန် *adj.* suitable, proper.

ကြိုင်လပ် *v.* to shut up, imprison.

ကြို့ *v.* to boast. ကြို့စ

ကွ *n.* a tiger.

ကွဖြန် *n.* a leopard.

ကွက် *adj.* tight, entirely closed. မတ်ကွက် blind.

ကွတ် *v.* to steal.

ကွတ် *n.* a high court

ကွဆီ *n.* a garden.

ကွာ *prep.* before.

ကွာဂို့ *prep.* before that.

ကွာတော့ *adv.* formerly.

ကွာန် *v.* to lick with the tongue.

ကို့ *adj.* muddy, filthy.

ကိုက် *n.* a hog.
ကိုခဈက် *adj.* filthy.
ကိုပဒ် *adj.* filthy, dirty, slovenly. ကိုကိုထွေး
ကျင် *v.* to come.
ကျတ် *v.* to sprout, to germinate.
ကျင် *n.* oil.
ကျင်ခယာင် *n.* wood oil.
ကျင်ဝတ် *n.* butter.
ကျင်တိ *n.* earth oil, petroleum.
ကျင်ဒက် *v.* to bind, to tie.
ကျင်တောဝ် *v.* to spin.
ကဲ့ *v.* to be lost.
ကဲ့ရိတ် *v.* to try, to exert one's self.
ကဲ့ *n.* a root resembling the yam.
ကျောန် *v.* to work, to labor, to make.
ကျောန်ရိတ် *v.* to toil laboriously.
ကျောဝ် *adj.* hungry, famishing.
ကျောဝ်ဗျိုဝ် *adj.* do.
ကျော့ *v.* to cross over. ကျော့ဒီ to cross a river.
ကွ *adj.* dumb.
ကွ် *n.* a large species of turtle.
ကွံ့ one hundred.
ကွိုင် *n.* a dog.
ကွိုင့် *v.* to penetrate, (as a nail goes through a board.)
ကွိုင့်ရိတ် *v.* to understand.
ကွး *adj.* distinct, plain.
ကွး *v.* to redeem. ကွးဖြိတ်
ကွတ် *adj.* low in stature.
ကွတ် *v.* to suspend, to hang up.
ကွတ် *n.* a doctrine or precept.

ကွင်း *v.* to weave bamboos with ratan or cord.
ကွန် *v.* to walk.
ကွမ်း *n.* bread.
ကွမ်းခနိုက် *n.* flour.
ကွန် *n.* a village, တွာန်
ကွိတ် *n.* a fig.
ကွိုဲ *n.* a cart or carriage.
ကွိုရထ် *n.* a carriage, a chariot.
ကွေတ် *n.* a tenet or precept.
ကွေံ *adv.* truly, verily.
ကွဲ *n.* leaven,
ကွိုင် *adj.* weary.
ကွိုတ် *n.* the back of a knife.
ကွိုဲ *n.* a spade or shovel.
ကွိုသဝံလုံ *n.* a crowbar, an iron bar.
ကွင် *n.* a ship.
ကွံင် *n.* the knee.
ကွတ်တဲ *n.* the fist.
ကြေ *v.* to whisper. ကလေ
ကြေံကွင် *v.* to entice.

ခအီ *n.* a morter.
ခအီ *n.* a cucumber.
ခစ *v.* to be a dependent.
ခစာန်ထင် *v.* to brace, to prop.
ခစဲ *v.* to separate.
ခဇေဍ် *v.* to scrape the scales from fish.
ခဇေဍ်ချဲ *v.* to remove the grass from the ground with a shovel or spade.

ခစိုက် *n.* a cluster of fruit, (as of grapes.)
ခညက် *v.* to snarl, to snap, to speak petulently.
ခဆုက် *v.* to cough.
ခဆုတ် *n.* a pimple or pustule.
ခဆွဲ *n.* a raven or crow.
ခဆေက် *n.* a lamp.
ခဆုံ *adj.* round.
ခဆုံက် *v.* to spell aloud.
ခဆုံက် *v.* to knock, as at a door.
ခဆုခံ *n.* a cylindrical box with cover.
ခဏ *n.* an instant a short time.
ခဏဆို *n.* the wall plate of a building.
ခဏတ် *n.* a drop.
ခဏတ်ဝေငှ် *v.* to drop (as water.)
ခဏဒတ်ကွင် *n.* liquorice root.
ခဏိင် *n.* a bell.
ခဏော၀ *n.* tender leaves and plants used for food.
ခဏံင် *n.* a whirlpool.
ခဏော၀ *n.* a brass wind instrument that can be made longer or shorter at will.
ခဏှ *n.* a guitar.
ခတ်ကွန် *adj.* scarce.
ခတ၀် *v.* to tremble.
ခတ၁် *v.* to snatch.
ခတ၁ံ *n.* a crab.
ခတုက်ကိုက် *n.* epileptic fits.
ခံတောက် *n.* a mallet.
ခတိုင် *n.* a board or plank.
ခတိုင်ထွဲ *n.* a slate.
ခတိုင်ဒှေ၁် *n.* a spelling book.

ခဒန် *n.* a bridge or wharf.

ခဒပ် *n.* an apartment, a room in a house.

ခဒင်ဗြို့ *n.* a priest of the second rank in a monastery.

ခနိုက် *n.* a curtain.

ခနိုက်တိ *n.* dust.

ခန် *n.* a division in a book, a chapter.

ခန် *adj.* thick, as applied to fluids.

ခနင် *n.* a threshing floor.

ခနပ် *n.* a shoe.

ခနပရုက် *n.* a lamp wick.

ခနပျောင် *n.* a candle wick.

ခနပျတ် *n.* a flame.

ခနံပန် *v.* to build, to make.

ခပက်ရပ် *v.* to foment with herbs.

ခငဲ့ *n.* a hat.

ခပျ *n.* a gimlet or auger.

ခဗီထဝ် *n* a yellow pumpkin.

ခဗိုင် *n.* the lower garment of a Budhist priest.

ခဗိတ် *n.* a black book prepared for writing on with a soapstone pencil.

ခဗိတ် *v.* to flounder as a fish out of water; also to tremble and twitch as a dying animal.

ခဗိဝ် *n.* a trumpet.

ခဗို *n.* a young priest or probationer for the Budhist priesthood, also, a term used in addressing younger persons.

ခဖေဉ် *n.* the vessel in which the Budhist priest collects his food.

ခဖေဝ် *n.* a coarse mat made of reeds.

ခဘ *n.* the scaly ant eater.

ခဘိန် *n.* a large drum.

ခမက် *v.* to joke, to tease. ခချုတ်

ခမင် *n.* a fish net made of bamboos.

ခမင်ခုံ *n.* the rainbow.

ခမင်ဆို *n.* a beam of a house.

ခမာ *v.* to creep.

ခမာ *adj.* Burman. မိုင်ခမာ A Burman man.

ခမာတ်ထဝ် *n.* a gold smith.

ခမာတ်ပသဲ *n.* a black smith.

ခမိဝ် *n.* the chin.

ခမံက် *n.* a large hat used by Chinese and Shans.

ခမးခမး *adj.* useless, without advantage.

ခမဲ *n.* a cooking pot.

ခမဲတဲ *n.* a spittoon.

ခမဲယန် *n.* a loom.

ခမှ *n.* an insect.

ခမှဟန် *n.* an insect.

ခမှင် *adj.* barren, childless.

ခမှာလေတ် *n.* a dancer, male or female.

ခမှာတာဂန် *n.* an actor.

ခမှိင်ကျိုပ် *n.* a turban.

ခမှဲ *n.* an egg.

ခမှ် *n.* the bill of a bird.

ခမေံ *n.* a bud.

ခမှောဝ် *n.* mucus of the nose.

ခရ *n.* a coarse brown earthen basin.

ခရ *n.* a sore, an ulcer.

ခရာ *n.* a crooked trumpet.

ခရာ *n.* a spool for winding yarn.

ခရုပ်လဝ် *v.* to put into confinement.

ခရေင် *n.* a swing cradle.

ခရေငိုင် *n.* an elephant houdah. ထိုတ်ငိုင်

ခရေဟ် *n.* a fetter.

ခရံ့ခရ် *v.* confused, tangled.

ခရး *n.* a comb for the hair.

ခရး *n.* a rake of any kind.

ခရိုင် *n.* a fold (for cattle or sheep.)

ခရို *n.* mud.

ခရိုဟ်ထာဝ *v.* to push away with the hands.

ခလိန် *adj.* slimy, mucilagenous.

ခလုထေဝ် *v.* to rinse (as a dish is rinsed.)

ခလေအိခဏင် *v.* to borrow. ငံ့ကောတ်

ခလောတ် *v.* to slip out, as a knife from the handle.

ခလောန်တောဝ် *n.* a stick for rolling cotton preparatory to spinning.

ခလိုင်လောန် *v.* to transgress. ခလိုင်အာ

ခလိုဟ် *adj.* silly, foolish.

ခလှာ *n.* arrow root.

ခလှာကို *n.* a wheel of a cart or carriage.

ခယိကွင် *v.* to annoint the head with oil.

ခဝုတ် *n.* a mill or machine for cleaning paddy.

ခဝုတ်ထို့ *n.* a mill for grinding grain.

ခဧ *v.* to bear up in the hand.

ခဧိုင်ချ် *n.* a moat.

ခဧိုတ် *n.* the gum of a tree.

ခဧိုဟ် *n.* foam, froth.

ခဧွေဝ် *adj.* round, applied to long things, as bamboos.

ခဒီ *n.* a cucumber.

ခဒီ *n.* a mortar.

ခဒိုအိ *n.* the rafters of a house.

ခါတ် *n.* a cot, a bedstead.

ခါးပို *n.* a belt, a girdle.

ခါးပန်း *n.* a priest's girdle.

ခမ်းပို *n.* a father in law, or mother in law.

ခဲ *v.* to dig.

ခဲနုတ် *n.* leprosy.

ခေါ်ယူ *v.* to name.

ခုံမာတ် *n.* the deck of a ship or boat.

ခြင် *n.* a rug, a carpet.

ခံ *n.* a small basket used to place offerings to demons in. ခဝ

ခံက် *n.* a plat of ground in a paddy field.

ခိုင်ကြိုက် *adj.* firm, stable. ခိုန်ခို

ခိုင် *adj.* good.

ခိုင်စ *v.* to be prospered.

ခွဲခေါင် *n.* the Indian horse radish tree.

ခွိုက် *v.* to kick.

ငေါ့နှ် *n.* a fish hook.

ဆာတူ *n.* an archer.

ဆပ် *v.* to consider, to contrive.

ဆတ် *v.* to spit.

ဆို *v.* to tremble, to shake.

ဆိုး *v.* to write.

ဆိုး *v.* to whet, to sharpen.

ဆိုး *n.* a bamboo for poling a boat.

ဆိုးလျှ *v.* to stagger like a drunken ma

ဆျတ် *n.* a horse.

ဆျဲ *n.* grass.

ဇ *v.* to curse.

ဇင် *adj.* lame.

ဈး *n.* charcoal.

ချးတွံ့ *n.* mineral coal.
ချိတ် *v.* to die.
ချိတ်ပို့တ် *adv.* definitely, accurately.
ချိန်ခဏ *n.* an instant, a moment.
ချေဝံ့ချး *n.* fine bits of coal that remain after a fire.
ခြာလင် *v.* to separate.
ခြံ *n.* a temporary fence.
ခြုံ *n.* a thicket.
ခြး *v.* to scratch as a fowl.
ခွေသင့် *v.* to reply to, to answer.
ခွေဝ်ဂုန် *v.* to return a favor.
ဒိုင် *n.* a pond.
ဒုန်လင် *v.* to leave vacant.
ဒွက် *n.* a cup.

ဂ

ဂကန် *n.* instruction, a message.
ဂကူ *n.* a race, a species.
ဂကော် *n.* a company.
ဂင် *n.* an ape.
ဂငြင်အာ *v.* to go from place to place.
ဂစဲ့ *v.* to break off, to separate.
ဂဝေံ *n.* a bird.
ဂဝေံပူ *n.* a dove.
ဂဝေံပံက် *n.* a heron.
ဂဝေံမါသွိ *n.* a sparrow.
ဂဝေင် *n.* scales of a fish.
ဂဒုန် *n.* a staff such as old men use
ဂဒိုင် *v.* to stoop down.
ဂဒိုတ် *v.* to kill.

ဝင် *v.* to sit.

ဝင်ထိုင် *v.* to sit cross legged, as the Burmans do.

ဝဖိတ် *v.* to wipe.

ဝညိတ် *v.* to nod.

ဝဆောင်မတ် *n.* the eye ball.

ဝဆိုင် *v.* to filter, to strain.

ဝတ *prep.* before in point of time or place. သံဝံဝတ next year, ဝတ္ထဝတ next month.

ဝတပ် *v.* to straighten.

ဝတပ်ဝတ်း *v.* to make straight and level.

ဝတင် *n.* a debt.

ဝတာပ် *v.* to be in season, to reach.

ဝတာဖိုင် *n.* the sole of the foot.

ဝတာတဲ *n.* the palm of the hand.

ဝတ္ထ *n.* the moon, a month.

ဝတ္ထဒိုတ် *n.* the day on which the moon entirely disappears.

ဝတ္ထပေင် *n.* the full moon.

ဝတ္ထမံက် *n.* waxing of the moon.

ဝတ္ထဝွေက် *n.* waning of the moon.

ဝတံ့ *v.* to fall.

ဝတံ့ဇေင် *v.* to fall down.

ဝတိ *n.* care, attention.

ဝတိ *n.* a promise.

ဝတေပ် *v.* to cry aloud.

ဝတေင် a numeral affix, applied to flat things.

ဝတး *v.* to turn around or over.

ဝတေဲ *n.* newly formed fruit.

ဝဒုင် *n.* a point of land, a cape, or promontory.

ဝဒေင် *v.* to be acquainted with. ဝဒေင်ယင်

ဝနိပ်ကြောပ် *v.* to cover up.

ဝှိုင်းလင် *v.* to cover up.
ဝံနှိုက် *n.* brimstone.
ဝန် *n.* the body.
ဝန္နော *n.* a desire.
ဝန်းဖိုင် *n.* a shoe.
ဝပ်ဂေါ် *adj.* proper, fit.
ဝပ်သံ *n.* long time.
ဝပေဝံ *n.* a bird's nest.
ဝှိုင် *n.* lime. ခှိုင်
ဝဗင်ဖိုင် *n.* a hill or mountain, of which the ascent is gradual.
ဝဗုတ်ဝလာန် *n.* a law suit.
ဝဗး *v.* to strike with the palm of the hand.
ဝှိုဘ် *n.* a stone's throw.
ဝမာစိုင် *n.* an elephant keeper. ပွင်စိုင်
ဝွိုတ် *n.* death.
ဝမ္နာတ် *adj.* sweet, (found in books.)
ဝမ္ဘွင် *adj.* bitter.
ဝမ္ဘော် *adj.* hot.
ဝမိတ် *n.* a musquito.
ဝမျိ *adj.* poisonous, venomous.
ဝမျိုင် *adj.* living.
ဝမြိုင် *n.* a confused noise of a multitude of peopl
ဝမျိုင် *n.* the many, မိုဉ်ဝမျိုင် men in general
ဝမျိ *n.* a Budhist priest.
ဝယိ *v.* to annoint.
ဝယး *n.* the morning. နဲ့ဝယး
ဝယိုင် *n.* a husband or wife.
ဝယိုင်လမျိ *v.* to live.
ဝမျိုင်ပဂေဝ် *v.* to play, to sport.

ဝရိုက် *v.* to shake.

ဝရိုဟ် *v.* to push, to shove.

ဝလာ *n.* a native of any country west of Burmah.

ဝလာဝံ့ *n.* a chair.

ဝလာန် *n.* a word. အရေ၀

ဝလာန်ဝကန် *n.* a verbal message.

ဝလေင် *n.* a stick upon which burdens are borne across the shoulder.

ဝလေံ့ *v.* to shorten.

ဝလိုက်တွိုန့် *v.* to rise, or spring up quickly.

ဝလိုင် *adj.* much ဝလိုင်ဒ့် so much. ဝလိုင်လို How much?

ဝဝိဒ် *n.* the womb.

ဝဝီ *n.* a bundle.

ဝဟ် *pro.* that, as ဒိုဉ်ဒ့် that man.

ဝဟိ *v.* to threaten. ပရဝဟိ

ဝဟောင် *v.* to go from place to place. လန်ဝဇ္ဇင်

ဝဒွဉ် *n.* a daughter-in-law.

ဝဒွာင် *n.* land pertaining to a town or city.

ဝဆဲ *n.* medicine, tobacco.

ဝဆဲသေဏာတ် *n.* gun powder.

ဝဒိဉ်ဝစဲ *v.* to break off, (as bread is broken.)

ဝ၀ိင် *v.* to lift up.

ဒ့်လေ *conj.* also.

ဒ့်လေကို *conj.* also.

ဂါ *n.* a clog put upon the neck of criminals.

ဂါထာ *n.* (Pali) a stanza of Pali verse consisting of four lines, each containing eight syllables.

ဂါဝိဆု *n.* the fork of a tree.

ဂဲံ *v.* to step.

ဂဲံကွင် *v.* to walk.

ဂံကိသရုင် *v.* to step over.
ဂိ *v.* to ache, to be in pain.
ဂြိဿာတ် *v.* to adorn with ornaments.
ဂုက် *n.* a prison ထံဝ်
ဂုန် *n.* grace, favor, profit.
ဂုန်စရဲ *n.* honor, glory.
ဂုဝ် *v.* to swell.
ဂူ *n.* a garden.
ဂူ *v.* to rain. ဗြိဂူ
ဂေတ်ဂဇွင် *v.* to go around from place to place.
ဂေတ် *v.* to turn around.
ဂေါဝ် *adj.* handsome, beautiful. ဂေါ ဝ်ဆဝဲ
ဂံက်ဂါ *n.* a king fisher.
ဂံင် *adj.* bold, daring, venturesome. ဂံင်ဩဲ
ဂး *v.* to speak, to say.
ဂိုင်ကောတ် *v.* to take.
ဂိုင်လဝ် *v.* to take possession of.
ဂိုင်ထာ့ *v.* to take away.
ဂိုင်တွိုက် *v.* to row a boat.
ဂိုဝ် *v.* to shine, to glow like coals of fir..
ဂိုဝ်လတိုဝ် *v.* to glitter, to glisten.
ဂိုဝ်သလံင် *v.* to blaze up.
ဂိုဒ် *v.* to regret the loss of a thing.
ဂိုဒ် *n.* an arched place for images, open on one side.
ဂုက် *v.* to sink deep in the mire. ဒုက်
ဂုကျင် *n.* a queen.
ဂုန် *n.* a numeral, a figure.
ဂုဝ *n.* a shell, as of a cocoan
ဂကွိုပ် *n.* the skull.
ဂဲ *n.* the small of the back,

ဝိုင်ဟာတ် *n.* the crank of a spinning wheel.
ဝိုန် *n.* a native woman's petticoat.
ဝိုး *n.* a rat or mouse.
ဝေါ့ *n.* a tusk, an eye tooth.
ဝံ့ *n.* the comb of a fowl.
ဝှံ့ *n.* the abdomen.
ဝှံကိတ် *n.* the dysentery.
ဝှံထိုး *n.* a diarrhea.
ဝေါက် *n.* a stick to stir rice with.
ဝှိ *n.* poison, venom.
ဝျိုင် *n.* wheat.
ဝျိုင် *adj.* living.
ဝျိုင်တိုန် *v.* to rise to life.
ဖြက် *adj.* narrow (generally combined with ကွန်)
ဖြဝ် *n.* a violin.
ဖြင် *n.* the horn of an animal.
ဖြင်ဓင် *n.* the tusk of an elephant.
ဖြင်တိ *v.* to understand, to comprehend.
ဖြင်တွဲ *n.* an anchor.
ဖြာတ်ဒိုက် *v.* to cast a fish net.
ဖြာတ် *v.* to sow seed.
ဖြဲ *n.* a deer. ဖြဲ
ဖြုန် *n.* a white ant.
ဖြိ *v.* to draw, to pull.
ဖြိလာ *v.* to draw away, entice.
ဖြောဝ် *v.* to cover up, to conceal.
ဖြိ *v.* to crow.
ဖြီး *v.* to comb.
ဖြီးစဝ် *n.* an eclipse, of the sun or moon.
ဗွိက် *v.* to sift.

ကြိုင် *v.* to laugh.

ကြိမ် *n.* a forest, jungle.

ကြိမ်ဓါ *n.* harsh, cruel, unmerciful.

ကြိမ်ပမ်း *v.* to retaliate.

ကွတ် *v.* to lift up with a lever.

ကွဲ *v.* to seek, to search for.

ငို *adj.* Immovable. ငိုနှင့်

ငိုက် *n.* the principal garment of, a Burman man.

ငိုင် *adj.* long.

ငိုင်သွဲ့ *adj.* distant in regard to time.

ငျိ *adj.* dark.

ငျင် *n.* a boat.

ငျင်အိုပ် *adj.* benighted, foolish.

ငွေ့ *v.* to carry a burden swung upon a pole, across the shoulder.

ငုံ့ *adj.* short.

ငွေ့ *v.* to pass through a low place stooping.

ငှ် *n.* an ox, or a cow.

ငုံ့ *v.* to take out by hand-fuls from a bag or a hole in the ground.

ငုံ့ဝမ် *n.* the womb.

ငုံ့ဆိ *n.* a vein or artery.

ငုံ့ပါင် *n.* the cavity of the mouth.

ငုံ့ *n.* a road.

ငုံ့ကြေ့ *n.* a narrow road or path.

ငုံ့မတ်မြှ *n.* a cloud.

ငုံးအိုင်ငွေ့ through out the earth.

ငိုက်ဒဲ့ *adj.* confused in mind.

ငိုင် *adj.* many or much.

ငိုင်ထဲ့ *adv.* often, many times. ငိုင်တ

ဖွ *v.* to be ashamed.
ဖွဖွ *n.* a large species of turtle.
ဖွင့်ဖွဲ့ *adj.* fearful, timid.
ဖွဖွ *v.* to wrap, to tie up in a bundle.
ဖွေ *adj.* white (applied to cloth.)
ဖွဲ့ *v.* to obtain (with other verbs implies power or permission.)
ဖွး *v.* to scratch, as a dog scratches or digs the earth with his paws.
ဖွင်ဆု *n.* the cavity in a hollow tree.

ၬ

ၬင် *n.* the pincers of a crab or lobster.
ၬတ် *v.* to swallow.
ၬဝ် *num.* thousand (Col.)
ၬအောင် *v.* to gather fuel.
ၬ *n.* assafoetida.
ၬင့် *n.* value, price.
ၬင့် *v.* to awake out of sleep.
ၬ *n.* a shrimp.
ၬဒေါင် *n.* a lobster.
ငၬက် *n.* a tooth.
ငၬက်တုတ်တုတ် *n.* a weaver's reed.
ငၬဝိုင် *v.* to look askant.
ၬ် *n.* a frog
ၬပဆိန် *n.* a toad.
ၬး *n.* the small crumbs left after eating.
ၬးတး *v.* to level.

ဝ

ဝ *v.* to eat.

ဝင်း *n.* a wheel, or machine.

ဝဏ္ဏဝါ *n.* the universe.

ဝင်္ပွတ် *n.* a steam engine.

ဝကာ *v.* to send. ဝကာဗလး

ဝကွာ *n.* paper.

ဝင်ဂဗဲ *n.* the hole through the nose of a bullock through which a cord is passed for driving.

ဝင်ကြွဲ *v.* to walk back and forth.

ဝင်ခြင် *v.* to consider, to meditate.

ဝဏဝ *n.* food. ဓဟာဂရ

ဝဏး instead of, for the sake of.

ဝလောင် *v.* to conquer.

ဝလောင်ကတ် *v.* to take by conquest.

ဝတ် *v.* to sting, to prick with a pin or needle.

ဝန် *v.* to bind together as a sheaf. ဝန်ခက်

ဝနန်ထ။း *v.* to point out.

ဝမြဲ *v.* to threaten.

ဝရင် *n.* a register, or record.

ဝရဲ *n.* glory, renown, honor.

ဝရှိုင်ခွန် *v.* to drop water on the ground as a witness of having done a deed of merit.

ဝလုန် *n.* sandal wood.

ဝလိင် *v.* to live by hire or wages.

ဝလိုက် *n.* the shaking of water in a vessel.

ဝဝ် *v.* to pour liquids.

ဝှ် *numeral* ten.

ဝှ် *n.* a great-grand-child.

ဝှဲး *v.* to tear asunder, tear apart.

စဲ့ *v.* to tear, to rend.

စဲ့ *v.* to strike with the fist.

စါသဒ် *n.* a physician.

စါင် *n.* a fowl (hen or cock.)

စါင်ကိုုက် *n.* a pheasant.

စဲ့ဂိုင် *n.* a fetter.

ဆင် *n.* an elephant.

ဆင်ဂျာတ် *n.* an antelope, a wild goat.

ဆင်သို *n.* the ridge of a roof.

ဆဲ့ *adj.* complete, perfect.

ဆဲ့ *n.* arsenic.

ဆဲ့ *v.* to be throughly cooked, also healed as a wound.

ဆဲတ် *v.* to search.

ဆျား *v.* to flash as lightning, to glitter.

ဆဲရေင် *v.* to arrange.

ဆဲရေင်သွေဒ် *v.* to judge, to decide a case.

ထုတ် *v.* to put into.

ထုတ် *v.* to die.

ဒူ *v.* to make a hole with an awl.

ဒေတာဏာ *n.* good will.

ဒေတီ *n.* a pagoda.

ဒေဒ် *v.* to taste.

ဒေဒ့် *v.* to descend.

ဒေဒ့်ရိုတ် *v.* to conclude, to be convinced.

ဒေဒ့်ဒဒက်တ *v.* to descend.

ဓဲ *v.* to dry by spreading out in the sun.

ဓဲ *n.* a louse.

ဓဲကိုုင် *n.* a flea.

ဓောန်ကို *adj.* bespattered with dirt.

ဓောန်ရိုတ် *adj.* envious.

ဇေါဒနာ *v.* to revile.

ဝ *v.* to return, as ဝရှုင် return to the city.

ဝ *n.* a grand-child.

ဝံ *v.* to try, to prove.

ဝံင် *v.* to burn—consume with fire.

ဝံင် *n.* a harp.

ဝံဓတ် *v.* to examine, to try.

ဝး *v.* to oppose, to go against as the tide or wind.

ဝး *n.* the back.

ရီ *v.* to conceal with a screen or curtain.

ရီပဒင် *v.* to put up a partition.

ရီပဒန် *v.* to conceal, to cover up.

ရိတ် *n.* the mind, disposition.

ရိတ်ရဲ့ *adj.* irritable, quick tempered (short mind.)

ရိတ်ရှိင် *adj.* patient, forbearing. (long mind.)

ရိန်ဆို့ *adj.* complete, perfect.

ရိပ် *v.* to arrive.

ရိအ် or ရိ် Affix. Imperative plural as, အာရိ် Let us go.

ရုးအာ *v.* to go from, to separate from.

ရွ *n.* an insect.

ရှိုင်ရွိတ် *v.* to examine, to question.

လွက် *n.* the waning of the moon, reckoned from the full moon ပွဲလွက်, ၏လွက် first day of the waning, 2nd day of the waning.

ဝံ့လဝ် *v.* to place, to put down.

သ

သ *adv.* only. သညးပွဲဝံ့အာ Only one can go.

သ whatever, သမန် whatever there is.

သ fold, ၀သ three fold.

ဆက် *v.* to join.

ဆက်ဆံ *v.* to enjoy in common.

ဆက်ပါင် *v.* to salute, to accost.

ဆက်ပို့ခြင် *v.* to offer, to present, (to a superior.)

ဆငေ့ါ် *n.* a small cymbal. ခငေ့ါ်

ဆာ *adj.* thin (applied to liquids.)

ဆာ် *v.* to scratch in anger.

ဆာ်ထော် *v.* to pour out, to empty.

ဆာင် *n.* a large cymbal.

ဆာန် *v.* to love.

ဆာန်ကြိန် *v.* " "

ဆာန်ဉ။ *v.* to pity.

ဆီ *n.* blood.

ဆီးနှာ *v.* to prevent, to hinder.

ဆု *n.* wood, timber.

ဆုကွ *n.* teak timber.

ဆုကွေ့ *n.* thengan. "Hopea odorata." This is a very hard timber, the fibre so interwoven as to split with difficulty; and is on that account much prized by the natives for canoes.

ဆုကြက်ခြင် *n.* ebony.

ဆုပြာန် *n.* iron wood.

ဆုပါမှ။ *n.* (padouk) Gum kino tree.

ဆုဒီအခါ *n.* pine.

ဆုင် *v.* to smell, to kiss.

ဆုတ်အာ *v.* to go backward, to backslide.

ဆုံ *v.* to move a little, to give room to another.

ဆေင်ကို *adv.* pertaining to, belonging to.

ဆေင်စပ် *adv.*

ဆေပ်ပလဲ *v.* to flash as lightning.

ဆံက် *n.* straw.

ဆင်ဝက် *v.* to attend to, to perform.
ဆော၀ှက် *n.* a companion, a mate.
ဆ *n.* a trap made with a pole and spear.
ဆိုက် *adv.* near to.
ဆိုက်ညောန် *adv.* " "
ဆိုက်မှက် *v.* to approach, draw near to.
ဆိုဝ် *v.* to find.

ဇ *n.* a great-grand-mother.
ဇက် *v.* to drag, to draw.
ဇက်ဂတဝ် *v.* to contract a debt.
ဇက်ပှာန် *v.* to march an army.
ဇက်ဖြဝ် *v.* to play on a violin.
ဇကု *n.* person, ဇကုပွဲ one person.
ဇကုညး himself.
ဇကုစဲ *pro.* myself.
ဇကုကာယျ *n.* the body.
ဇကုကိုဇကု *adv.* one with another, mutually.
ဇင်ရဲ *n.* a small species of horse fly.
ဇဒို *adj.* distant.
ဇတ် *v.* to dry away as water in a stream.
ဇတဝ် *v.* to tremble, to shake.
ဇန် *n.* a spoon. ယံက်
ဇန် *n.* a string of beads.
ဇဗျော် *n.* a grape. သတ်ဇဗျော်
ဇကြာဝ် *adj.* dry.
ဇဒျှဝ် *adj.* great. ဒွဝ်
ဇဒျှဝ်တွာန် *n.* the head man of a village.
ဇဒျှဝ်ဗဘွာ *n.* a steward, a treasurer.

ကမိတ်ဖိုင် *n.* a foot mat.
ကရောင် *prep.* in the presence of.
ကလ *n.* a thorn.
ကလိုင် *v.* to lengthen.
ကါ *n.* a drag net.
ကါ *n.* netting, net work, lace.
ကါငက *v.* to fish with a scoop.
ကါင်ရု *n.* vermilion.
ကါတိ *n.* nature.
ကါဒိသိုင် *n.* a lion.
ကါပ် *v.* to sip, to taste.
ကုဲ *n.* a species of lobster.
ကိုက်တိ *v.* to plow or harrow.
ကိ် *adj.* complete, nothing wanting.
ကု *n.* a grand father. လကု
ကုက် *n.* a rope or cord.
ကုက်ကို *n.* a rope made of bark.
ကုက်ပျောန် *n.* a chalk line for marking timber.
ကုက်ရှင် *n.* the ridges between plats in a paddy field.
ကုက်ဟာတ် *n.* the band of a spinning wheel.
ကုက်လပောက် *n.* a bridle rein.
ကုက်လလီ *n.* chain lightning.
ကုက်ဝင် *n.* a ratan.
ကုက်လောတ် *n.* a wire.
ကုက်ခရေတ် *n.* a chain.
ကုက်ပြိပ် *n.* any kind of jungle creeper, used for cord.
ကုဘဖလ *n.* ancestors.
ကုတ် *n.* a bone.
ကု *v.* to rest.
ကုံခတိုက် *n.* a bedstead.

ဇင်ခလိုင် *n* a litter.

ဇင်ပဲင်ဂကူ *n.* a thing made of bamboo shaped like a tre on which all kinds of offerings for priests are hung.

ဇင်သင် *v.* to crouch, to bow down. ဇအောင်မာ

ဇိုင် *n.* the leg including the foot.

ဇိုင်ခုံ *n.* a candle stick.

ဇိုင်စါင် *n.* a brace in the roof of a house.

ဇိုင်ဂယူ *n.* the eaves of a house.

ဇိုင်ဒီ *n.* a low bank of a river, or ocean.

ဇိုတ် *v.* to wipe with a towel.

ဇိုင်ချင် *n.* the wall of a city. ကွာင်ချင်

ဇိုင်ကွာ *n.* an embankment of a tank or pond.

ဇိုင်နဲ *n.* a curved stick to keep the cloth straight in a loom.

ဇိုက် *n.* a cast net for catching fish.

ဇူ *n.* a resting place.

ဇူး *v.* to overcome, to conquer.

ဇွေ့ *adj.* large, great.

ဇွေ့ဇောင် *v.* to increase in stature.

ဇွာင် *adj.* every.

ဇုံ *adj.* stable, firm. ဗိုနုံ

ဇွး *n.* the surf.

ဇြ *adj.* withered. ဇြဆြင်

ဇြင် *n.* a building for public worship, or for strangers to lodge in.

ဇြင့် *n.* a chasm or gulf. ဇြောတ်

ဇြဟာန် *n.* love. ဇြဟာန်ဇမတ္တာ

ဇြဲ *adj.* lean, thin in flesh.

ဇြို *n.* a serpent.

ဇြိဂမျိ *n.* a venomous serpent.

ဇြိစါတ် *n.* a cobra capella

ခြဲ *n.* a banyan tree.
ခြဲအိ *adj.* over ripe, applied to grain.
ခြောတ် *v.* to absorb, to suck.
ခြံ့တ် *adj.* deep.
ခြံ့ဟန်ကာ *adj.* deep, hard to be understood.

ည

ညာန် *n.* the intellect.
ညာတ် *v.* to see.
ညီ supplicatory affix.
ညီ *adj.* small in quantity.
ညီညူ *adv.* a very little.
ညီညီ *adj.* very small in quantity.
ညီသာ *adj.* even. သတပ်သွား
ညောန်ကို *adv.* near to. ကြပ်
ညံ့ဒဲ့ *adv.* in like manner.
ညံ့ဝွံ့ *adv.* in order to. ညံ့ဝွံ့ဗဒ်သိက်မါန်ဒးဗတောန် In order to be able to read, you must learn.
ညး *pro.* he or she.
ညးဗိုက် *n.* a merchant.
ညးဂ်ရော who is it?
ညာစိုတ် *v.* to regard the feelings of another, to fear giving offence.
ညာဒညူ *adj.* reverential.

ခု *n.* a span.
ခုန်က *v.* to fish with a hook and line.
ခုာ *adj.* shallow.
ခုံ *n.* water.

ရေကန်ကြီး *n.* an artificial pond.
ရေစေတ္တော် *n.* wine.
ရေတရ် *n.* milk.
ရေပလိုင် *n.* a well.
ရေပလင်ကာ *n.* a vessel with a spout, as a teapot.
ရေပလဲ *n.* a spring, a fountain.
ရေဗောတီ *n.* a water goglet.
ရေနွင် *n.* a water pot—"Chatty."
ရေမှင် *n.* ink.
ရေရမတ် *n.* tears.
ရေလက်ဖက် *n.* decoction of tea leaves, (tea water.)
ရေသဲ *n.* honey.
ရေသံ *n.* vinegar.
ရေလကျိုင် *n.* a brook, or small mountain stream.
ရေစကျိုင် *n.* running water, a current.
ရဲ *adj.* red hot.
ရဝတ် *adj.* sweet.
ရာန် *n.* a foot path.
ရာပ် *v.* to take up water with a cloth or sponge.
ရုံ *adj.* true (colloquial.)
ရိုက် *n.* a slave.
ရိတ် *adj.* silent, of few words.
ရွက် *adj.* green, full of sap. ဝရွက်
ရွင် *n.* a city.
ရွတ် *n.* the tail of a bird.
ရွန် *v.* to alight, as a bird.
ရွေ့ *adj.* ripe.
ဝရွက် *adj.* wet.
ဝရွာဂျီ *n.* a denarius.
ဝရွန် *v.* to take fire, to kindle.

ငခုန် *n.* a small shallow basket.
ငေါင် *adj.* weary, exhausted.
ငေါင်ချိတ် *adj.* " weak, fatigued.
ငေါင်ဗိုတ် *adj* discouraged.
ငေါင်ဂ *n.* a blossom.
ငေါတ် *adj.* small.
ငေါတ်ငေါတ် *adj.* very small.
ငိး *v.* to cease. (applied only to rain.)
ငျိက် *v.* to ride, ငျိက်ချေ to ride a horse, ငျိက်ကွင် to sail in a ship.
ငျိက်ပေင် *adj.* complete, fulfilled.
ငျိကိုးခုန် *v.* to oppress.
ငျိတ် *n.* a brick.
ငျိန် *adj.* soft, flexible.
ငျိန်ငေါတ် *adj.* meek, humble.

ဏ

ဏာ a verbal affix, as ကောတ်ဏာ to carry away ကေါ်ဏာ to call away.
ဏီ *adv.* yet, still, as ညးပွံအာဏီ he is not yet gone, ညးနှံဏီ he is still here.
ဏောင် *adv.* certainly .အဲအာဏောင် I shall certainly go.
ဏံင်ဏောတ် *n.* the music made on the instrument called ဗါတ်ကောန်စ္ဒ

တ

တက် *v.* to strike.
တက *v.* to burst, to crack.
တကဲ *v.* to droop, as a branch of a tree. တလဲ
တကိုတ် *v.* to be frightened, terrified.

တခဲ့ *v.* to beckon with the hand.
တဒီ *n.* a writer or clerk.
တင် *adj.* to remain, as unblighted fruit.
တင် *n.* the joint in a bamboo.
တင်ကာ *n.* a coin.
တင်ရုက် *n.* a shed for cattle.
တင်တဲ့ *n.* the elbow.
တင်တဲ့ *n.* a carpenter's square.
တင်ထပ် *v.* to build up, by placing one thing upon another, as a brick wall.
တင်ိန် *v.* to carry on the shoulder.
တင်ငှက် *n.* a parrot.
တင်ုက် *adj.* crooked.
တင်ို့ *v.* to thrust at.
တဆိပ် *n.* a seal, a signature.
တည်င် *n.* the dry season. ကည်င်
ထဏာ် *adj.* other, another.
တဏာ်ည္ဆာင် *adj.* "
တဏာ်ဆိ *n.* an ant hill.
တဏုင် *n.* the end, or point, as of a stick or needle.
တဏိင် *n.* a needle or pin. ကဏိင်
တဏိန် *n.* a ladder. ကဏိန်
တဏိ *v.* to sink.
တဏိဖို့က် to be submerged.
တတ် *v.* to cut off, to amputate. ကုတ်
တတိယ *ordinal.* third.
တန်ကြိန် *adj.* stable, firm (applied to the mind.)
တန်ခိုင် *adj.* to remain stationary.
တမျါ *adv.* of the size of.
တဒိ *adj.* new.

တမ်းတဆိုး *v.* to point out.

တမျှောင် *n.* weariness, exhaustion.

တမး *v.* to shine.

တမှိုက် *v.* to run over, as boiling milk.

တမှိုက်ဖိတ် *v.* to make happy.

တမျိ *n.* a fisherman.

တမြိုအိ *adj.* insane, foolish.

တမျိ *adv.* anciently, formerly.

တမှုး *adj.* free, not in bondage.

ထမ္ဘိ *n.* a humming confused noise of a multitude.

တယူ *n.* a maggot. ကယူ

တယှ *n.* heddles of a loom through which the warp is passed for weaving.

တရေ့ *adj.* old, not new.

တရ့ *n.* a journey.

တရုးဂစဲ *v.* to give in charity.

တသ *n.* a lord, master, owner.

တလကာ *n.* a washerman.

တလသျှာဝိ *n.* a judge.

တလဲခုန် *v.* to swim with the hands put together.

တလောတ် *n.* a flute or fife.

တဝိ *n.* a handle.

တဝိကမး *n.* the sticks that pass through side of a bullock's neck.

တဝိမှင် *n.* a pen.

ထဝိစရိ့ *adj.* most excellent, exalted.

တဝိဒင်္ဂါဝိ *n.* the tongue of a cart.

တဝိဓိင် *n.* a torch.

တဝဒ့် *n.* a religious saying, or sermon.

ဘဝိဝ် *adv.* continually.

တသေ့ *n.* the hair or fur of animals, and the fine hair on the body.

တင် *n.* the breasts, the udder.

တသိုက်ရိုတ် *adj.* happy, joyful.

တာ *n.* the toddy palm tree.

တဲ *n.* a tent or temporary building.

တိ *n.* earth, တိဝုန် the earth.

တိုင် *v.* to play on a stringed instrument with the fingers.

တိပလေတ် *n.* clay.

တိမွ *n.* paddy land.

တိဒအုန် *n.* a small hillock like an ant hill.

တိတ် *v.* to go out.

တိရတ်ဆဝန် *n.* an animal, a brute.

တိလမ်း *n.* level land, a plain.

တိ *v.* to know.

တိဂုန် *v.* to be sensible of a favor. (the only word in the language for gratitude.)

တိုလဂုန် *n.* lord, or master. (Lit. lord of grace.)

တိုလပိုန် " " " (Lit. lord of wealth.)

တုပ် *adj.* like, resembling. တုပ်သွင်

တုက် *v.* to dip up, or out of, as water.

တုက် *v.* to dig, or root the earth, as a hog.

တုတ်ယာတ် *v.* to weave cloth.

တူ *v.* to burn.

တူဒုပ်ဂန် *v.* to scald.

တူသွေက် *v.* to burn to a coal.

တဲ့ *affix.* past tense.

ထောင် *adj.* stretched tight—not slack.

ထောပ် *n.* a box trap.

ထော် *adv.* yonder, there.

တဲ *n.* the hand.

တဲဖွဲ့ *n.* the left hand.

တဲသွားံ *n.* the right hand.

တော *v.* to increase.

တောတက် *v.* to increase in number or quantity.

တော် *v.* to reckon, to add up figures.

တောချော *v.* to steer direct towards an object.

တော့ *v.* to cook by boiling.

တောဝ် *n.* cotton.

တောဝ်ကွဲး *n.* cotton rolls prepared for spinning.

တောဝ်ချိုဝ် *n.* cotton with the seeds taken out.

တောဝ်ပလဲ *n.* cotton thread.

တောဝ်သောန် *n.* the woof of cotton cloth.

တံ *n.* (*pronounced taum*) the beginning.

တံ် (" *tau*) affix denoting the plural.

တံဝ် *v.* to pull, to draw.

တံဖိုင် at the feet of, in the presence of.

တား *adj.* level, smooth, as a road.

တားပဲ့ *v.* to transgress.

တိုက် *n.* a brick building.

တိုင် *n.* a measure of distance of about 2¼ miles.

တိုင်ဆု *n.* a post.

တိုင်ကဆိ် *n.* a long slender basket which a fisherman carries swung over his shoulder to deposit fish in.

တိုင်စိုင် *n.* the long post that supports the ridgepole of the roof.

တိုင်ညးမခင် *n.* a cross.

တိုင်ယာ *n.* a mast.

တိုန် *v.* to ascend.

တိုပ် *v.* to bury in the earth.

တို *n.* a dead fall.

တို *adj.* thick, (applied to flat things.)

တိုင် *v.* to plant.

တိုင်ပင်တံ *v.* to transplant

ထိုးအပ်တ် *v.* to imitate.

တွ *n.* a bow for shooting arrows.

တွကြင် *n.* a cross gun.

တွပန်တောင် *n.* a bow used for beating cotton.

တွဲ *n.* the sun, a day.

တွဲတိုင် *n.* the day before worship day.

တွဲတိုန် *n.* the sun rising.

တွဲဝိုတ် *n.* the setting sun.

တွဲစေင် *n.* the afternoon.

တွဲသီ *n.* a worship day, the sabbath.

တွေတ် *v.* to crush for the purpose of expressing juice or oil, as sugar cane and oil seed are crushed in the mill.

တွင်နသွိက် *adv.* in order to, for the purpose of. တုံနသွိက်

တွင် *n.* a small spool put in a weaver's shuttle on which is wound the thread.

တွင် *numeral.* affix applied to long things (see Gram.)

တွေင်ဒတောင် *n.* lineal succession.

တွ် *n.* a musquito curtain. တ်

တုံ *n.* a plant or tree of any kind.

တုံအလျောတ် *n.* the pine apple plant.

တုံက *n.* a flower tree or shrub.

တုံကြိက် *n.* the red cotton tree.

တုံကြွက် *n.* the mango tree.

တုံကွာကစင် *n.* the tapioca plant.

တုံကွိတ် *n.* a fig tree.

တိုးခယာင် *n.* a wood oil tree.
တိုးဆ *n.* a tree, in distinction from a shrub.
တိုးဇုက် *n.* any kind of creeper or vine.
တိုးဇြ *n.* the banyan tree.
တိုးဘာ *n.* the toddy palm.
တိုးတောင် *n.* the cotton plant.
တိုးဒင့် *n.* the sesamum plant.
တိုးပုဂ် *n.* the jack tree.
တိုးပြောတ် *n.* the plantain tree.
တိုးမဲ *n.* the indigo plant.
တိုးသရိတ် *n.* the book palm tree.
တိုးသာင် *n.* the black varnish tree.
တိုးသတ် *n.* the areca nut tree.
တိုးသတ်ဇြ *n.* the cocoa nut tree.
တိုးသင် *n.* the salwen tree—linden.
တိုးဒြဲံ့ *n.* the paddy plant.
တိုးဓ် *n.* the sugar cane plant.
တွင်ဝိုဲ့ *n.* the tying of a bamboo floor with ratans.
တွေင်တွင် *adj.* uncommon, rare.
တွဲ့ *n.* a stranger, a guest.
တွဲ့ *adj.* ready, prepared.
တွံ့ *n.* a stone, a rock.
တွံ့ *n.* a bud.
တွံ့မက်ကွင် *n.* the key stone of an arch.
တွံ့ *adj.* every. တွအိ
တွံ့လး *n.* a flat stone.
တွံ့ခဝုတ် *n.* a mill stone.
တြိဝင် *n.* honor, glory.
တြိုဲ့ affix denoting male gender (see Gram.)
တြဲ့ *adj.* excellent, as ကျာ်တြဲ့ excellent god.

တိုင်တိုက် *v.* to play on musical instruments.

တို့ *v.* to sweep.

တို့ဝင် *v.* to preach, to give a religious discourse

တွေး *n.* a disciple, pupil, follower.

တွန်တွဲ *adj.* interlaced, like branches of trees in a forest.

တွေ့ *v.* to insinuate.

တွေ့လက် *v.* to use abusive language.

ထ

ထကတ် *v.* to tie up in the corner of a handkerchief or napkin.

ထကင် *n.* a mat.

ထကေင် *adj.* sore, painful to the touch.

ထက *n.* the side of the body.

ထကခြေင် *n.* the timbers to which the boards of a partition are nailed.

ထက် *adj.* grey, (applied only to the human hair.)

ထကောတ် *n.* a species of guana.

ထင် *v.* to be thirsty.

ထခုက် *v.* to knock, as at a door.

ထတ် *adj.* well, healthy, strong.

ထနှင့် *n.* a drop of any liquid.

ထပ်လင် *v.* to fold, as cloth.

ထွက် *v.* to beat with the elbow, (2nd) to pound in a morter with a pestle.

ထပ် *n.* a fold, a plait.

ထပ်ကိုထပ် *adv.* over and over, again and again.

ထဟောက် *v.* to stab.

ထပဉ် numeral, seven.

ထမဒေး *adj.* pure, (used with reference to gold.)

ထမိပ် *n.* the chin.

ထံမှု *v.* to roll together—to roll up.
ထင် *n.* gold.
ထင်ပေါက် *n.* tinsel.
ထမ် *v.* to sustain, to hold up.
ထမ်းပိုး *v.* to assist.
ထမ်းဆောင် *v.* to lift up.
ထရုတ် *v.* to build, (used in reference to sacred edifices.)
ထမ်း *v.* to point out.
ထပ်မံ *n.* a bamboo cymbal.
ထဖိုင် *n.* a moat.
ထဖိုင့် *n.* scum, froth.
ထအန် *v.* to vomit.
ထအုပ် *adj.* heaped up.
ထဝင်းတ် *n.* the stamens of a flower.
ထဝင်တဲ *n.* the arm, fron the elbow to the shoulder.
ထဝန် *n.* a place.
ထဝပထောဝလင် *v.* to enshrine.
ထဝဝရ *adj.* eternal
ထုပ်ကို *v.* to wrap around with cloth or paper.
ထဲကြဝန် *adj.* confused, tangled.
ထဲခရဲ *adj* confused, disordered.
ထဲ *adj.* angry.
ထဲပထောတ် *n.* anger.
ထော *v.* to entice.
ထောင် *n.* a rent, a hole.
ထောဝ် *n.* a species of hornet.
ထော် to cast away, to forsake.
ထော်ကျွဲ *v.* do
ထော်ဖျုံ *v.* to cast down, throw down.
ထိုးဝ်မဲ *v.* to cast lots.

ထ *adj.* old, (often prefixed to the names of old men.)
ထံက် *v.* to brace, to prop with an upright support.
ထံက်ကုံင် *v.* to kneel.
ထး *n.* a flat metal dish or plate.
ထိုက် *adj.* worthy. ကြိုက်
ထိုက်ဂ *n.* the petals of a flower.
ထိုင် *n* a bag.
ထိုင်သး *v.* to praise.
ထိုင်သးဂုန် *v.* to return thanks.
ထိုမ် *n.* a cave. ထို
ထူဒ့် *n*, a drop of fluid.
ထူဒ့်စေဒ့် *v.* to drop.
ထွ *n.* a beetle, or insect.
ထွကလွန် *n.* a large grub found in the "marsh date" palm, of which the natives are very fond as an article of food.
ထွဟီဟောင် *n.* a grasshopper.
ထွခဒံ *n.* a cockroach.
ထွလွဂါလိင် *n.* a fire fly.

ဒက် *v.* to tie.
ဒက် *v.* to build with brick or stone.
ဒကတ် *v.* to tie in a knot.
ဒကတ်သေဒ် *v.* to tie up the hair in a knot.
ဒက်ဒန် *v.* to lament, to murmur.
ဒက်ဒိတ် *v.* to become friends.
ဒကဒ့် *n.* a species of water lily.
ဒကုတ် *n.* a piece, a fragment.
ဒကုတ် *v.* to cut any thing long into pieces.
ဒကုတ်သွေဒ် *v.* to judge, to decide a case in law.

ဒင်္ကေဝ် *n.* a weight a little less than half an ounce. The $\frac{1}{100}$ part of a viss.

ဒင်္ကေဝ် *n.* tweezers.

ဒင်္ကေဝ် *n.* tongs, a blacksmith's tongs.

ဒကး *v.* to burst, to crack open.

ဒကဲ့ *adj.* sleepy, drowsy.

ဒင်္ကောင် *n.* an ear of any kind of grain.

ဒဂ် *n.* a corner.

ဒဂိုဝ် *n.* a cover.

ဒဂိုဝ်[illegible]*n.* a commander of a ship.

ဒဂိုဝ်ချုင် *n,* a governor of a city.

ဒဂိုဝ်ပဉ္ဇန် *n.* the general of an army.

ဒင်္ဂါင် *n.* a tree or log lying across a road or stream.

ဒဍိဝ် *n.* a double tooth, or grinder.

ဒင်္ဍိဝ် *n.* a mirror, or glass of any kind.

ဒင်္ဍိဝ်မတ် *n.* spectacles.

ဒစိတ် numeral nine.

ဒစိတ်ဒေါတ် ninety.

ဒစဝံ numeral eight.

ဒဝေင် *v.* to lean, to be out of square.

ဒစးခုင် *v.* to go to meet another.

ဒဓိုင် *v.* to stoop.

ဒဇက် *v.* to drag, to pull.

ဒဇဝ်ဒတဝ် *v.* to tremble, to shake.

ဒဇု *v.* to leak as a roof.

ဒညှ *v.* to regard with respect or reverence.

ဒဒေုင် *v.* to pursue.

ဒတိတ်ဒဒ်[illegible]*n.* subject.

ဒတုံ *v.* to fall.

ဒတ် *v.* to stand.

ဒတဲ့ကွင် *n.* advantage, profit.

ဒဒေတ်ယင် *v.* to be acquainted with.

ဒဒွ် *v.* to be. When used before verbs they become (see Grammar.)

ဒဒိုက် *n.* misery.

ဒန် *n.* punishment.

ဒနက် *n.* a snare.

ဒနာ *v.* to hinder ဆိုဒနာ

ဒပ် *n.* a fence.

ဒမံင် *n.* a place, a place of residence.

ဒမံင်ဂတိုက် *n.* a place for sleeping.

ဒမုန်သက်သို *n.* a witness.

ဒမြောတ် *adj.* violent, (used in reference to the wind.)

ဒမြိပ် *n.* a twinkling of the eye.

ဒမြိတ် *adj.* wicked, violent.

ဒမြို *n.* a sound.

ဒမှု *n.* darkness.

ဒယိုန် *v.* to carry on the shoulder.

ဒယိုန်ထာ *v.* to take away.

ဒယို *v.* to swing any thing around with the hand.

ဒရေပ် *v.* to run.

ဒရေပ်ထာ *v.* to drive on the run.

ဒရာ *n.* a spool.

ဒရာတောပ် *v.* to wind thread upon a spool.

ဒရိတ် *v.* to push, to shove with the hand.

ဒရိတ်ပွတ် *v.* to push down.

ဒသာင် *n.* an altar near pagodas for offerings.

ဒလိင် *v.* to carry upon a pole between two persons.

ဒလောင် *n.* a long bamboo split at one end to pick fruit or flowers from a tree.

ဒလေဝံကြွေးနှိ *v.* to teach, to instruct.
ဒထို *v.* to cover the head with a cloth or veil.
ဒထို *n.* heavy black clouds.
ဒဝိ *v.* to shut, as a door.
ဒဝဲ *v.* to swing back and forth.
ဒဃောဋ် *v.* to sing.
ဒဒိုးနှိ *v.* to loathe.
ဒဒိုးနှိဒရ် do
ဒါတိ *v.* to strike with the flat hand
ဒါနှိ *n.* [redacted] offering.
ဒါကိ *v.* to spread out, as the horns of a buffalo.
ဒါင် *adj.* outstretched, as the arms.
ဒါင် *adj.* do , as the wings of birds flying.
ဒဲ *n.* a belt in which money is put and worn around the body.
ဒိုး *v.* to hit, to come into collision. ဒိုးဝိုး
ဒိုင် *n.* a sharp quick sound, as the report of a gun.
ဒီ *n.* the thigh.
ဒီတိုးနှိ *n.* a bore—tidal wave.
ဒုက္ခ *n.* pain, misery. ဒဒိုက်
ဒုင် *v.* to endure.
ဒုင်ကောတ် *v.* to receive.
ဒုင်ကိုဝ် *v.* to present—to reach out for another to take.
ဒုင်ဂုန် *v.* to ask pardon, to entreat.
ဒုင်စ *v.* to partake of.
ဒုင်စကာ *v.* to serve another.
ဒုင်တဲ *v.* to receive.
ဒုင်ထယိုင် *v.* to assent, (2nd) to become surety.
ဒုင်ထဒိုင် *v.* to endure, to bear with.
ဒုင်သွ *v.* to take an oath

ဒုင်သက်သေ *v.* to bear testimony.

ဒုစရိုတ် *n.* sin.

ဒုတ်ဒေါ *v.* to murmur, to grumble.

ဒုတိယ ordinal, second.

ဒုန် *n.* a bamboo.

ဒုန်ရွက် *v.* to pole a boat.

ဒုဟ် *n.* sin.

ဒဲ့ *n.* an old bachelor, or old maid.

ဓွေတ် *v.* to observe to do.

ဓွေတ် *n.* an observance, a deed.

ဓေင်္ဂလင် *v.* to be amazed.

ဓေဝ်လဝ် *v.* to treasure up, to lay by in store.

ဓေဝ်တြိုထက် *v.* to commit adultery, (applied only to women.)

ဓံ *n.* a younger brother or sister.

ဓံသိုန် *n.* a brother or sister-law, younger than a husband or wife.

ဓံဖြို *n.* a younger sister.

ဓေဝတ *n.* genii.

ဓေသ *n.* a place.

ဓေသ္ဌာ *n.* a precept or doctrine.

ဓေါန် *v.* to scold.

ဓော် *v.* to fall, (appled to tall things as trees or houses.)

ဓောသ *n.* anger, wrath.

ဖ *v.* to flee, to run away.

ဖဗညာ *n.* a nobleman, a person of rank.

ဖံင်သလဝ် *v.* to jump.

ဗး *v.* to come in contact with, to hit.

ဗ။ verbal prefix, implying necessity, as ဗးဩာရောင် must go.

ဒးရိုတ် *v.* to be pleased with, to like.

ဒးဖစပ် *adj.* timely, opportune.

ဒးရောဂါဝတ် *v.* to suffer the penalty of law for crime.

ဒးရး *adj.* suitable, proper.

ဒိုက် *adj.* scarce.

ဒိုက်သာ *adj.* poor, wretched.

ဒိုင် *n.*

ဒိုပ် *v.* to get aground, as a ship or boat.

ဒိုဒက် *v.* to make a temporary stay on the road, or at a house.

ဒိုလွိုင် *v.* to sleep as a bird.

ဒိုင် *n.* a mountain.

ဒီကို *adv.* until.

ဒိုင် *n.* point of compass, as ဒိုင်ပလိုတ် the west, ဒိုင်အ ပှာဂျာ the north.

ဒိုဟ် numeral affix, applied to things in pairs, as မတ်မွဲ ဒိုဟ် one eye, တဲစါဒိုင် both hands.

ဒိုအ် *v.* to cease going, or doing.

ဓနွင်မတ် *n.* the eye-brows.

ဓွဲ *n.* a place. ဇဒသ

ဓွံင် *v.* to remain, to dwell.

ဓြပ် *n.* property.

ဓြင် *v.* to roar as a lion.

ဓြဟတ် *n.* strength. ဖြဟတ်

ဓြိုင် *n.* a violin. ဖြပ်

ဓြုဟ်စါ *adj.* harsh, abusive.

ဓွက် *n.* a song or hynm. ဖွက်

ဓွင် *v.* to be afraid to be anxious. ဖွင်

ဓွင်ဓွဲ *adj.* anxious, fearful. ဖွင်ဖွဲ

ဒွင်မတ် *n.* the depression around the eyes.
ဒွန် *v.* to come in collision with.

ဝဂိတ် *n.* a bed bug.
ဝဂို *n.* a centipede.
ဝဂိုန် *v.* to attend to religious duties.
ဝဂိုန် *n.* name of a month, equivalent nearly to July.
ဝဂို *n.* thunder.
ဝင်ဂိုဝဆု *n.* the upper part of the stump
ဝဂြာ *n.* sugar.
ဝဇ် *n.* a carpenter, or any worker in wo
ဝညောန် *v.* to growl.
ဝတ် *n.* physical energy, or constitution.
ဝဒေါင့် *n.* the heel of the foot.
ဝမ္မ *v.* (Pali) to accord with moral law, to be right, equitable, just.
ဝမ္မသတ် *n.* (Pali) statute law.
ဝမြိတ် *n.* brass.
ဝမှဲ *n.* a robber.
ဝရုံ *n.* a public granary.
ဝရီ *n.* a large earthen jar holding 1 or 200 viss.
ဝလှူ *v.* to reel, as a drunken man.
ဝလှူ *v.* to shove things in a place too low for a person to enter.
ဝဝ် *n.* the divine law.
ဝဝ်သွတ် *adj.* right, true.
ဝယျိတ် *v.* noised abroad.
ဝယျီ *v.* to lift, in order to determine the weight.
ဝါဝ် *n.* a one headed drum.

ဓါတ် *n.* a relic.

ဓုပ် *n.* a bundle of herbs or any thing else used for fomenting, to relieve pain.

ဓုပ် *n.* presents for the priests, arranged in the form of a cone, or pyramid.

ဓုပ်ပြကာ *n.* the bulging part of a graduated steeple under the "umbrella" of Buddhist temples.

နံ *n.* a basket.

နက်သတ် *n.* a planet.

နကို *prep.* by means of.

နတ် *n.* asparagus.

နင် *v.* to bring.

နင်ဒုဏ် *v.* to accuse, to blame.

နန် *n.* a palace.

နရက် *n.* hell.

နဉ် *n.* a fabulous serpent.

နဝင် *n.* shelf over a cooking place for depositing cooking utensils.

နှဉ် *n.* a royal dirk.

ငနှက် *n.* cylindrical ear ornaments.

နဝဆု *n.* parched rice mixed with sugar formed into balls or cakes.

နဝဆု *n.* the padouk tree.

နဝဒီ *n.* a watch or clock, an hour.

နဝဲ *n.* lord, master.

နဝဲနဝတ် *n.* a helmsman.

နဝံ *n.* spirit, soul. ဗိညာန်

နဝံထင် *n.* a water bucket.

နိစ္စ *adj.* (Pali) unchangeable, eternal.

ခိုတ်ကြေ *v.* to trust in. usually preceded by ပ

ခိုဒိတ် *n.* a sign, a prodigy.

ခိုသရ *n.* (Pali) a superior religious teacher.

ခိုရိ *n.* a country, a kingdom.

ခိုဗ္ဗာန် *n* (Pali) annihilation.

ခူက် *v.* to take from, or out of.

ခူက်ကွး *v.* to redeem.

ခူက်ထိုတ် *v.* to take out of, as to take a person out of jail.

ခွင် *n.* a water pot—"chatty."

ခွ *prep.* from.

ခွကို *prep.* from.

ခွဝယး *n.* the morning.

ခံ *n.* a precept.

ခံက *n.* do , a rule.

ခံဥပဒေသ *n.* doctrines, precepts.

ခံပတ္တရ *n.* a precept, a doctrine.

ငှာတ် *n.* a sickle for reaping.

ဆိုး *v.* to be.

ဆိုးပိုန် *n.* the head priest of a monastery.

ဆွာင် *n.* a scoop for catching fish.

ဇိုင် *n.* rust.

ဇွာ် *n.* a rudder or helm.

ဇွာက် *v.* to itch.

ဇွာတ် *n.* a bolt, or bar of a door or window.

ဇွာတ် *n.* a line, as the ruling on paper.

ဇံ *v.* to mix.

ဇံရ် *v.* to mingle, to mix.

ပ *v.* to do.

ပ or လ္ပ prohibitory prefix, (see Gram.)

ပကင်ရင် *v.* to rule, to govern, as a city or country.

ပကၠတိ *n.* nature.

ပကဝ် *v. trans.* to break, (applied only to stiff things, as sticks.)

ပကာဝရိတ် *v.* to die.

ပကာဝါမင်္ဂျိ *n.* marriage.

ပကောတ် *n.* a leech.

ပကော့ *v.* to bring together.

ပကော်ဓုံ *v.* to assemble.

ပဂဗုတ် *v.* to engage in a lawsuit.

ပဇလိင်တွဲ *v.* to procrastinate.

ပဂဝတ် *v.* to cause to turn around.

ပဂုန် *v.* to do a favor.

ပင် *v.* to bear up, as upon the hand.

ပင်တို့ုန် *v.* to lift up.

ပင္ဍပ် *n.* a joint.

ပင်ဒိုင် *v.* to listen to.

ပင္ဒါန် *n.* a cup, or earthen plate.

ပင္ဒုတ် *v.* to arouse, to awaken.

ပင္ဒုဆီအာ *v.* to strive to walk fast.

ပစခိုတ် *v.* to boast

ပဗ္ဗုပန် *adv.* (Pali) present time, now.

ပဗောဂုတ် *n.* a semi Boodh one that is said to appear in the interval between two Boodhs.

ပညပ် *n.* a command.

ပညပ်လဝ် *v.* to give commands.

ပညာ *n.* wisdom, knowledge.

ပဒိုဒ္ဓုန် *v.* to make level.

ပဒိုဒ္ဓုပ် *v.* to consult with a view to union of sentiment

ပြုငဆူး *v.* to point out, to show.
ပဇာဒိ *n.* the jack, fruit.
ပဇာင် *n.* a pasture.
ပဇိက် *n.* a fan.
ပဏ္ဏက် *v.* to conceal.
ပဏောတ် *n.* a scar.
ပဏောက် *n.* an aperture, an opening, as of a door or window.
ပဏောတ် *n.* anger.
ပတ် *v.* to press with the hand, to squeeze
ပတ်ခုပ်တ် *v.* to milk.
ပတ်ဆြေ *n.* urine.
ပတန်ဍုတ် *v.* to appraise, to fix a price.
ပတ္ထဈာ *n.* prayer.
ပန် *v.* to build.
ပျာင် *adj.* white.
ပတိမာရုပ် *n.* an idol, an image.
ပတိသန္ဓိ *n.* pregnancy.
ပတောက် *adj.* fresh, not salt.
ပြွင် *n.* ashes.
ပတောပ္ပက် *v.* to cause to increase.
ပ္ပ *v.* to set up, as a post.
ပ္ပလဝ်မါန *v.* to become haughty, proud.
ပ္ပါန် *v.* to raise up, to lift.
ပ္ပါဍ် *n.* purulent matter.
ပ္ပါဍ် *n.* a mushroom.
ပ္ပါဍ်ဒုပ် *n.* the fungus that forms on decaying bamboo, used by the natives as a vermifuge.
ပထမ *ordinal.* first.
ပထောင် *n.* a hole through anything.

ပထဲ့ *v.* to confuse.

ပဒတ် *v.* to dwell for a short period.

ပွင့် *v.* to build, to found, as ပွင့်ချုင် found a city.

ပန့် numeral four.

ပန့် *v.* to discharge a gun or cannon, to shoot.

ပန့်စောင့် numeral forty.

ပန့်တောင် *v.* to beat up cotton with a bow.

ပင် *adj.* dirty, filthy. ကိုပင်

ပပြုတိုက် *v.* to partake of food.

ပမ္မာ် *v.* to trust in. ပသလဲ

ပမိုက် *v.* to trade, to buy and sell.

ပမန့် *n.* an article that has had incantations repeated over it.

ပမင် *v.* to rehearse, to repeat. ပဇျာတ်

ပယတ်ပယတ် *adv.* frequently, repeatedly.

ပယာံ. *n.* time. ပယာံတွဲ day time, ပယာံနွဲ့ဂယး morning time.

ပယဲ *v.* to persecute. ပယဲခရ

ပယိုင် *n.* a boundary.

ပယျင် *n.* next to the lowest order of Buddhist priests.

ပယျးဖိုင့် *n.* a revelation.

ပရဂတိ *v.* to threaten.

ပရင် *n.* anything sent to another.

ပရင့် *adv.* quickly. ဒွဲပရတ် very quickly.

ပရဒ် *v.* to distribute. ပရံ

ပရောင် *v.* to broil.

ပရောင်းစာ *v.* to drive away, applied to persons.

ပရိက္ခရ် *n.* articles belonging to a Buddhist priest.

ပရိယျာ *n.* deceit, guile.

ပရေင် *v.* to set in order, to prepare.

ပဂရံ *adj.* ugly, mean, used with regard to looks and the disposition.

ပဂရေဍ် *n.* an open kind of basket.

ပခဲ *n.* profit, gain.

ပရုး *v.* to separate.

ပရိုက် *n.* capacity, as of any box or basket.

ပရိုက် *n.* the citron fruit.

ပရိုင် *n.* tidings, news.

ပလက် *n.* perspiration, sweat.

ပလင် *n.* a bottle.

ပလတ် *n.* a thief.

ပလုတ် *n.* a germ, a sprout.

ပလွဲ *v.* to glitter, to sparkle.

ပလံင်နင် *v.* to bring.

ပလံင်ဟာ *v.* to lead, or carry away.

ပလေဝံ *n.* a coat, shirt, or jacket of any kind.

ပလိုင် *n.* a well.

ပလိုတ် *n.* the west.

ပလီ *v.* to destroy.

ပလီပလင် *v.* to destroy, to spoil.

ပလီရယူ *v.* to be diligent, industrious.

ပလွေဍ် *v.* to pretend.

ပဝ် *v.* to fly. When a priest dies they say, လကျင်ပဝ်အာ the priest has flown.

ပဝတ် *v.* to discharge duty, to worship.

ပဝါ *n.* (Bur.) a towel or handkerchief. မဲသုတ်

ပဓ် *v.* to go for a walk with children.

ပသလဲ *v.* to trust, to have confidence in.

ပသလဲလွေဍ် *v.* ido

ပသတိ *v.* to be cautious, careful.

ပသာ *n.* a weight equal to $3\frac{65}{100}$ of a pound. A viss.

ပသင် *adv.* how. ပသင်အဲအာဝါနိုရော How can I go?

ပသာန် *n.* heat.

ပသာ်ပသင် *n.* blessedness.

ပသဲ *n.* iron.

ပသဲခုင် *n.* tin.

ပသျိထာန် *v.* to marry.

ပသှ *v.* to harbor a spirit of malice or enmity.

ပမာ် *n.* the barking deer.

ပဟဲ *v.* to pacify, to appease.

ပအဒိထာန် *v.* to make a vow.

ပျှာ်ပြာင် *v.* to deliver up, to commit to.

ပအဂျိ *v.* to dwell upon in mind, to make an object of thought or desire.

ပအံသင် *v.* to wonder, to be astonished.

ပါ *v.* to halve.

ပါ *v.* to cut with an axe or cleaver.

ပါင် *n.* the mouth.

ပါင်ကွာက် *n.* the armpit.

ပါင်ဗတ်လွှာ်စက် *n.* principalities and powers.

ပါနီဒီ *n.* a painter of pictures.

ပါနိမုတ် *n.* a sculptor, an engraver.

ပါရမီ *n.* (Pali) virtue, an accomplishment.

ပဲ *v.* to reject. ပဲထော့

ပဲကော့ *v.* do ပဲဝင်

ပျဲ *v.* to lean against.

၀ three.

၀စောင် thirty.

၀က် *adj.* fine, nice.

၀ဉ်မျှင် *n.* a drum.

ဓဏ္ဍပါတ် *n.* rice given to the Buddhist priests.

ထုတ် *v.* to take out.

ထုတ်ဖြဟတ် *v.* to exert one's self, to put forth strength.

ထို *v.* to speak to, to address a superior.

ပု *v.* to swell, as rice in cooking.

ပု *v.* to swell being inflated, to bloat, to puff up.

ပုင် *n.* cooked rice.

ပုတ် *v.* to mortice, to drill.

ပုထုဇန် *v.* (Pali) one who has not attained the an areeyah.

ပုန် *v.* to rebel. ပသပုန်

ပုံ *n.* a story, a narrative of past events.

ပုံသက်သေ *n.* an example.

ပူ *n.* a dove.

ပူ *v.* to wind around with cord or cloth.

ပူဂို *n.* a (Pali) a rational being.

ပူဇ *v.* to make an offering, or sacrifice.

ပူဇာသကာ *n.* an offering, a sacrifice.

ပူဒက် *v.* to wind around and tie.

ပူမရ် *adj.* happy.

ပူရိသာတ် *n.* an assembly, congregation.

ပွါ *v.* to do, to finish.

ပေဝ် *adj.* full.

ပေဝ်ကူတ် *adj.* brim full.

ပွေတ် *v.* to believe.

ပေဝ် *n.* a clarionet.

ပေတ် *v.* to kick, (used only with reference to horses.)

ပေတ် *n.* a very small species of deer.

ပေါ်ခ် *v.* worn away by friction.

ပေဝံ *n.* a feast.

ငယ်ဆောင် *v.* to draw away, to entice.

ငယ်ဆင် *v.* to entice.

ပေါက်ပျော်တိ *v.* to throw stones with a two stringed bow.

ပံက် *v.* to open, ပံက်တရင် open the door; ပံက်အဓိပါ် to explain, to open the meaning.

ပံဉ် *n.* an arch.

ပံဉ်ရှင် *n.* the arched roof of a boat.

ပံဉ်ဖက် *v.* to associate, to form a company.

ပးခမါတ် *n.* an anvil.

ပးတာမိန် *n.* the eye of a needle.

ဖိုက် *v.* to blow, as the wind.

ဖိုက်ဖိုက် *v.* to fan.

ဖိုက် *v.* to pull up by the roots, as grass.

ဖိုင် *v.* to own.

ဖိုင်ခြာ *v.* to distinguish.

ဖိုင်အာဖိုဝ် *v.* to have authority over.

ဖိုတ် *v.* to break, as a cord or rope.

ဖိုတ် *n.* a mark of punctuation.

ဖိုန် *n.* property, wealth.

ဖိုန်ဟာန် *n.* property, possessions.

ဖိုန်ဖိဝ် *n.* superior happiness, supposed by Buddhists to be enjoyed in the Nat countries.

ဘထိုန် *v* to raise up, to put up higher.

ဘထိုန်ခွဲ *v.* to elevate to office.

ဘိဟ် *v.* to pulverise by *rubbing* between two stones, or rubbing with a pestle in a mortar.

ဘိဟ်တောဝ် *v.* to take the seeds from cotton.

ဘို *pro.* we.

ဘုင် *adj.* salt.

မွန် *v.* to kindle a fire, to set fire to, to light, as a lamp or cigar.

ပွဲ *prep.* in.
ပွား *v.* to pervade, as the perfume of flowers.
ပိုးတိုက် *v.* to load, as a ship or cart.
ပိုးတိုက်ဖိနှိပ် *v.* to oppress.
ပိုးပြင် *adj.* pale red.
ပိုးဖိ *v.* to press down.
ပု *v.* to personify.
ပုဇင် *n.* a throne.
ပုဇင်ခံ *n.* a judgment seat.
ပုဇင်ခံ *n.* a pulpit.
ပုဇွန် *n.* a candle.
ပုဇွန် *n.* an army.
ပုဆံ *n.* a place for making salt.
ပုဆိုက် *n.* a fan.
ပုတ် *v.* to conceal, to hide.
ပုတ်ဖွန် *v.* do
ပုတ် *n.* a chisel.
ပေါတ် *n.* anger, wrath. ဒေါသ
ပေါဇန် *n.* a ruler for ruling paper.
ပေါဟ် *n.* a bow for throwing stones or clay balls.
ပို *n.* the lime (fruit.)
ပိုး *n.* the shoulder.
ပွင် *n.* a keeper, a guard
ပွတ် *n.* fire.
ပွတ်သို *n.* a lamp. ဖိုးကြ်
ပွာ *n.* a comparison.
ပွတ်ကြိ *n.* a desire or wish.
ပွင် *v.* to speak, or send word.
ပျုတ်ဖွေက် *v.* to slander.
ပျိး *v.* to show, to point out.

ကြကိုင် *n.* a sacred book.
ကြင် *adv.* more than, as ကုံးကြင် more than a hundred.
ကြင်ဝတီ *n.* a beach.
ကြဆိုက် *v.* to eat (used only by persons of note or by priests.)
ကြဟ် *adv.* quickly.
ကြဟ် *v.* to fall off, as fruit from a tree, or hair from the head.
ကြာကတ် *v.* to appear.
ကြိုဗလး *v.* to save, to deliver.
ကြာင်ကျင် *v.* to come, to draw near to.
ကြာင်အာ *v.* to go, to depart from.
ကြိင် *n.* a squirrel.
ကြွေကြင် *v.* to prepare, to make ready.
ငြေ *v.* appeased, pacified. ဟဲ
ငြင် *n.* a buffalo.
ငြင်ဝါဟ *v.* to give in marriage.
ငြွ *adj.* excellent.
ငြောင် *adj.* bruised, crushed, as a reed.
ငြွော *n.* a companion, a playmate.
ငြိုင် *v.* to remove, to change one's place of abode.
ငြိုင်လှဲ *v.* to change.
ငြးချဲ *v.* scattered, dispersed.
ငြးဇး *v.* do
ငြိုင် *v.* to contend, as in a race.
ငြိုင်ပကာန် *v.* to contend in battle.
ငြိုင်ပျာန် *v.* do
ပုန် *adv.* again.
ပုန်ဝတး *v.* to turn around.
ပုစိ *v.* to loosen, to slacken as a rope.
ပုံအာ *v.* to creep in the manner of the measuring worm.

ပွဲ့ *v.* to mix, as medicine with fluid.

ပွဲ့ *n.* a large species of horse fly.

ပွိုကြိုး *n.* the strands of a rope.

ပွိုင့် *n.* hail.

ပွါ့ *v.* to put into.

ပွါတိ *v.* to traduce.

ပွေင်ကွဲ့ *v.* to blot out.

ပွေင် do

ပွေ့ *v.* to roll over and over.

ပွေ့တိပျြင် *v.* to throw down.

ပွှ် *v.* to entice.

ပွံင် *n.* a tube.

ပွံင် *v.* to snatch, to pull away by force.

ပွံင်ခုန် *n.* a bamboo air gun.

ပွး *v.* to spread out, as cloth or paper.

ပွး *v.* to straighten out, as the arm or leg.

ပွိုတိ *v.* to be quenched, extinguished.

ပွိုနှိ *v.* to tread with horses or cattle, as on a threshing floor.

ပွိုင်ကြိုး *v.* to untwist a rope.

ပွု *n.* a deed, an action.

ပွိုင်း *adj.* surrounding, applied to a multitude. ပွုင်း

ပွံင်ဖွက် *n.* an associate or a companion.

ပွှပ် *v.* to deliver up.

ပွှပ်လပ် *v.* to make into a heap.

ဖ

ဖက် *v.* to mix, as flour with water.
ဖကောဝ်ဖတောင် *n.* tin.
ဖကောဝ်ဖယိုင် *n.* lead.
ဖကောဟ် *n.* a soap stone pencil.
ဖကောဟ်ထွံ့ *n.* a slate pencil.
ဖငို *n.* a large species of wild pigeon.
ဖဉိဟ် *v.* to blow with the mouth.
ဖတိုက်ပှာန် *v.* to fight in battle.
ဖတိုက်ဖတုန် *v.* to instigate.
ဖဒင် *n.* a partition.
ဖဒုန် *n.* the kernel of grain, or the meat of a nut.
ဖဒုဆ်ထိုန် *v.* to blister.
ဖဒုဆ်ထိုန် *v.* to rise, as leavened dough.
ဖဒုက် *v.* to wet, to moisten. ဖဒုက်
ဖဒုဒ် *v.* to weary.
ဖဒှိက် *n.* a burden, freight.
ဖဒှိက်ဝွ *v.* to make ashamed.
ဖဒှိက်ဗိင် *n.* the ridge pole of a roof.
ဖဒှိဟ် *v.* to filter, to strain.
ဖဒှိဟ် *v.* to sift, as flour.
ဖတုန် *n.* a mediator, a go-between.
ဖနုဖက် *v.* to arrange.
ဖဝ် *n.* a drum or a cask.
ဖရာဝ် *n.* a pigeon.
ဖရဲ *v.* to separate.
ဖှရ *n.* a sound.
ဖရုံက် *n.* a preparation of
ဖရဲ *v.* to sprinkle.

ပရောက် *adj.* a slight swelling of the feet or hands of a sick person.

ပရောက် *n.* a kind of round grass used in making mats.

ပဝါရိုန် *n.* the name of a month answering nearly to March.

ပလဲ *v.* to hold upon the limb of a tree or some other object for support.

ပလဲထော *v.* to support a person who is too weak to walk alone.

ပထော *n.* a tax, tribute.

ပထောင်ယား *n.* the first dawn of day.

ပထွက် *v.* to tear to fragments.

ပရိတ် *n.* brass.

ပါဝ်ဖွ *v.* to feed, to provide food.

ဖိတ် *n.* a fathom.

ဖိ *v.* to cause to float.

ဖိပုံင် *v.* to fish with hooks attached to floats.

ဖုန် *n.* a bed, a mattrass. ဖုန်ဘွိုက်

ဖုန်ချေင် *n.* a saddle.

ဖုဝ် *v.* to bathe another.

ဗေက် *v.* to fear.

ဗေင် *n.* a robe or gown with broad sleeves.

ဗဲ *v.* to separate with the hands as one would part the high grass, or tall grain, if walking through the field.

ဗဲ့ *v.* to mix with various ingredients, as in making cake.

ဗ် *n.* a fire place, a forge.

ဗ် *adj.* satisfied, full.

ဗျဝ်ရိတ် *v.* to humble one's self.

ဗျတ် *v.* to cast down.

ဗျတ်ရိတ် *v.* to resolve, to determine.

ဂျေပတ်ထဝ် *v.* to gild

ဂျေပတ်ခဝ် *v.* to explain and enforce divine law to individuals.

ဂျေပတ်မေတ္တာ *v.* to bless, to wish well.

ဂျေပတ်ပျောန် *v.* to rule with a ruler, or with a chalk line.

ဂျေပတ်အသံ *v.* to issue commands.

ဂျေပတ်မာန် *v.* to cast down one's pride.

ဂျေ *n.* the crop of a fowl.

ဂျေ *n.* the prominent part of the throat called "Adam's apple"

ဗျိုး *v.* to move by shoving without lifting up.

ဗျိုးထာ *v.* to shove from.

ဗျိုးနှင် *v.* to shove towards.

ဗျိုတ် *adj.* astringent.

ဗျုင်ခုဉ် *v.* to give drink.

ဗျုင်ဝဆဲ *v.* to administer medicine.

ဗျုန် *n.* flesh.

ဂျောန် *v.* to dye.

ဗျိုး *v.* to feed, as a child is fed by putting food into the mouth.

ဗျုန်ဂွ *n.* beef.

ဗျုန်သိုဝ် *n.* mutton.

ဗ *v.* to choke.

ဗက် *v.* to follow.

ဗက်ထွက် *v.* to cast out.

ဗက်ဖ္ဒ် *v.* to drive away.

ဗွန် *v.* to send, or leave a message.

ကျဝ် *v.* to turn over, up-side down.

ဝရှ *v.* to cause it to rain.

ဝဲ *n.* a cat.

ဝတဲ *n.* a rabbit.

ဝတ *n.* the tail of an animal.

ဝတိ *n.* adhesiveness.

ဝန် *v.* to embrace, to hug.

ဝဝ် *v.* to soak in water, as clothes preparatory, to washing.

ဝဇေဝင် *n.* the vessel in which a Budhist priest receives his offering of food.

ဝဗွဲဝဝ် *adv.* righteously.

ဝဟ်ဗူးတိ *v.* to think of with interest.

ဝဟ်သ့ာ *v.* to remember with affection.

ဝဟောက်ရိုတိ *v.* to terrify, to alarm.

ဝဇေအိ *n.* a goat.

ဝရှ *adj.* dizzy.

ဝရှ *adj.* intoxicated.

ဝအိ *n.* the hump on the shoulders of an ox.

ဝာ *n.* a kind of long basket, used by Karens for carrying clothes, &c.

ဝဲ *v.* to cut, to hew.

ဗွာရလာ *v.* to consider, to reflect.

ကျါင် *adj.* white.

ဝာန် *v.* to adhere to, to stick.

ဝန္ဒန်ဃဝ် *v.* to apply a plaster, or a poultice.

ဝာတ်ကောန်ဒ် *n.* a musical instrument, composed of a semicircular box in which are arranged ten gongs of different sizes.

ဗာတိတလာ *n.* a semicircular musical box with bamboo slats of different length, strung upon two cords which follow the curve of the box.

ဗာတိဝိုင် *n.* the circular frame around the inside of which are suspended drums of various sizes.

ဗိုက်ကိုက် *v.* to touch.

ဗိုက်ကွဲကွဲ *v.* to incite animals to fight, as in a buffalo fight.

ဗိန္ဒု *n.* the small circle (°), a dot.

ဗီ *n.* a small bottle.

ဗီဒို *adj.* very large.

ဗုဒ် *n.* a kind of plum, jujube.

ဗီဗျင် *n.* an inkstand.

ဗီသုံ့ *n.* a leathern bottle, a vessel made from the stomach of an ox.

ဗို့ *n.* sand.

ဗို့ပယား *v.* to glisten, to shine.

ဗိသွေဝ် *n.* an architect.

ဗု *adj.* white, applied to paper or cloth.

ဗရက်ဖွတ် *v.* to backbite. To give secret information of another.

ဗုတ် *v.* to grind, as paddy.

ဗုတ် *v.* to turn with a lathe.

ဗုဒ္ဓဝါ *n.* Wednesday.

ဗွေတ် *adj.* red.

ဗွေတ်ယောဲ့ *adj.* purple.

ဗွတ် *v.* to cause to turn round.

ဗဝဲ့ဗေတ် *v.* to settle down as a loaded vessel, also, as the setting sun.

ဗေတ် *pro.* you, (contemptuous)

ဗေဒ်သွး *n.* companions from childhood.

ဆို့နှိ် *v.* to teach, to instruct, also to learn.
ငွေ့ဆဲ့ *v.* to cause to cease going, or doing.
ဗောဓိသတ် *n.* one who is to become a Boodh.
ဗံ *n.* a vessel of basket work with cover, (some are made water tight for carrying oil.)
ဖွ *v.* to provide with food.
ဖွဲ့ *v.* to join, as boards in a partition.
ဘဆုတ် *v.* to rehearse, to repeat.
ဘိုး *v.* to enfold in a waist cloth.
ဘတိုက်ပွဲဝင် *v.* to fight in battle.
ဘဒင် *n.* a partition.
ဘဒုန် *v.* to conceal.
ဘရှင်ကိုင် *v.* to reach for a person to take.
ဘဒေါက်ဖျင် *v.* to humble, (*adj.*) humble.
ဘဒေါင် *v.* to fell.
ဘပေင် *v.* to fill, to make full.
ဘဗိတ် *v.* to besmear.
ဘဗိတ် *n.* the earth scratched out of a hole by an animal.
ဘမါ *adj.* Burman or Burmese.
ဘမှး *n.* a Brahmin.
ဘယာဉ်မေတ္တာ *v.* to wish one well.
ဗယိ *n.* an accusation.
ဗယျိုင် *n.* a boundary.
ဗရုန်ငှေ့ *n.* the confluent small pox.
ဗရုန်ဒုဉ် *n.* the chicken pox.
ဗရုန်ပုင် *n.* the small pox when the pustules are distinct.
ဗရှ *n.* a noise or sound.
ဗရှပါင် *v.* to shout, to whoop.
ဗရှပါင် *n.* the voice.
ဗရဲ *v.* to sprinkle.

ဗဲ့ပျော့ *v.* to sprinkle with any fine powder, as flour.
ဗရော့ *adj.* spotted, as a leopard.
ဗရုံးခုံ *n.* any artificial water course—a ditch or canal.
ဗလဲ့ *n.* a fountain, a spring.
ဗလေတ် *v.* to dodge.
ဗလံက် *n.* a cannon.
ဗလိုက် *v.* to immerse.
ဗလိုပ် *v.* to bathe in medicated or charmed water.
ဗဝ် *v.* to heap up.
ဗဝ် *adj.* much in quantity, or many in number.
ဗတ် *v.* to read.
ဗဇ္ဇ *n.* a charm.
တံ့ *n.* night.
ဗ *n.* a grandmother.
ဗိုက် *v.* to wear, as a garment.
ဗိုင် *v.* to surround.
ဗိုင် *n.* elephant grass.
ဗိုင်ကွဲ့ *v.* to surround, to shut in on every side.
ဗွိုတ် *v.* to blow with the mouth.
ဗိုတ် *n.* an emerald.
ဗိုတ် *v.* to throw, as a stone.
ဗိုတ်ထွန် *v.* to throw up.
ဗိုတ်ပျောင့် *v.* to throw down.
ဗိုန် *adj.* firm.
ဗိုန်ဗိုန် *adv.* truely, certainly.
ဗိုန်ဂို *adj.* permanent.
ဗိုန်သွတ် *adj.* true, certain.
ဗို *n.* a pattern, a picture.
ဗိုပြင် *n.* shape, form, appearance.
ဗိုဝ် to look at from curiosity, or for pleasure.

ဗိုလ်လေး *n.* an army.
ဗုတ် *adv.* about ဗုတ်သုံးဦး about three o'clock.
ဗွန်ပဿဲ *n.* a nail.
ဗိုက် *n.* merchandize.
ဗူးတံ *n.* a spear,
ဗို့ *n.* a species of white water lily.
ဗွေကို *n.* the east.
ဗျည် *n.* a consonant.
ဗျှ *v.* to find fault with, to blame.
ဗျာပုတ် *v.* do
ဗျို *adj.* old, not young.
ဗျိုဝ် *adj.* hungry.
ဗျိုဝ်ဗျက် *v.* to incite enmity between persons.
ဘဉတ် *n.* plantain.
ဘဉာန် *n.* a huntsman
ဘဉင် *n.* abdominal dropsy.
ဘျို *v.* to make a noise.
ဘူ *n.* rain.
ဘူရု *v.* it rains.
ဘော် *n.* a woman.
ဘော်ကွဲ *n.* a widow.
ဘော်ဗတိ *n.* Thursday.
ဘော်ဝတ် *n.* a virgin.
ဘွဲ့ *v.* to be blasted, as young fruit.
ဘွဲ့ *v.* to capsize as a ship or boat.
ဗြို့ *n.* a brahmah, a being superior to men or demons inhabiting the higher celestial regions.
ဝေဉာဏ် *v.* to patch, to mend
ဝဲ့ *n.* a young man.
ဝဲ့သို့ *n.* a petty officer, constable.

ဗဲ့ *n.* a pearl.
ဗွီး *v.* to escape.
ဗွီးပါ *v.* to be one of a company, to have along.
ဗွီးသွီး *v.* to be freed from, to escape.
ဗို့ကဲ့ *v.* to sink.
ဗို့ပဲ့ *v.* to dive.
ဗွဝ် *n.* a pile, a heap.
ဗွဲ့ *adv.* very ဗွဲ့ပရုဲ့ very quickly.
ဗွဲ့ဝမျှါန် *n.* a brief summary.
ဗွဲ့သရုပ် *n.* an abridgement, an epitome.
ဗွဲ့မလောန် *adv* exceedingly.
ဗွဲ့သွာ *adj.* easily understood.

ဘ

ဘ *v.* to frighten. ဘဲ့
ဘင် *adj.* amazed. ဘိင်ဘင်
ဘင် *n.* ganja.
ဘတ် *n.* a name of a month equivalent nearly to September.
ဘဝ *n.* a state of existence.
ဘဝက် *n.* a follower of a man of rank.
ဘဝက် *n.* (Pali) the summit of a sekyah system, or of the universe.
ဘဝိုက် *n.* clothing.
ဘဝိုက် *n.* circumference.
ဘာ *n.* a monastery.
ဘာသာ *n.* a system, of religion. Language.
ဘီသေ့ *n.* an anointin
ဘိန် *n.* opium.

ဘုတ် *n.* a ghost.

ဘုတ် *n.* an idol house.

ဘုံ *n.* a division of the universe, of which there are thirty one.

ဘဲ *n.* a calamity.

မ

မ *n.* a father.

မ *n.* seed of any kind.

မကိုဒ် *n.* the benefits gained by deeds of merit.

မကျမတ် *v.* to desire, to covet.

မင် *v.* to watch over.

မင် *v.* to wait for.

မင် *n.* the red deer.

မင်မွဲ *v.* to guard, to keep in safety.

မင်္ဂဲ *n.* a young man.

မင်္ဂလ *n.* blessedness.

မိုး *conj.* if; also used as a connective.

မိုးဂွ် as to, concerning, in regard to.

မဆောတ်ဟွံမွဲ *adv.* without fail.

မတ် *n.* the eye.

မတ် *n.* precious stone, as မတ်စိန် a diamond, မတ်မနိုက် a ruby.

မတ် *n.* the edge of any cutting instrument.

မတ်ဓင် *n.* the ancle bone, (lit.) elephant's eye.

မတ်မြို *n.* a cloud.

မိတွံဂး that is to say.

မန် *adj.* Peguan. ငမဘဲ

မန် *v.* to repeat charms over water or medicine.

မနိုက် *n.* a ruby.

မတိုဟု in the first place.

မရှာတိ *n.* a term used by one governor or king in addressing another.

မရိုတ်ကွင် *n.* bullock's heart or sour sop fruit.

မရိုတ် *n.* custard apple.

မလံ *n.* anything that gets into the eye.

မလေါင် *n.* an echo.

မသ *n.* a stench. ပသ

မျိုး *n.* a breed.

မသုန် five. ပသုန်

မဟာ *adj.* (Pali) great, excellent.

မအံက် *n.* a father, (used only by persons of rank.)

မာ *n.* the devil. ကျွဲမာ

မာန *n.* pride.

မာန် *adj.* able, to have ability.

မာန် *v.* to overcome, to conquer.

မာန် *v.* to work clay with the hands in making pottery.

မာရဏ *n.* (Pali) death.

မဲ *n.* an ass, a donkey.

မဲ *u.* indigo.

မဲ *n.* anything used in casting lots.

မဲသုတ် *n.* a handkerchief, or napkin.

မဲသော *n.* a torch made of bamboo splints, or of cloth saturated with oil and tied to a bamboo.

မိ *n.* mother. ယဲ

မိက် *v.* to dun.

မိက်ဖွံ့ *v.* to desire to obtain.

မိဂုဿ that is to say.

မိုင် *v.* to hear.

မိစ္ဆာ *n.* (Pali) falsehood, error.

မိတ်တူရိ *n.* turmeric.
မိသဟာယ *n.* a friend.
မိဝင်ဖြိဝ *adj.* full of joy.
မိဝ *adj.* happy, comfortable.
မိဝရိတ် *daj.* joyful.
မိန် *v.* to take in the arms.
မိတ် *n.* a measure equal to the breadth of the hand with the length of the thumb.
မိတ် *n.* a crucible.
မုက် *n.* the face.
မုက္ခဝါ *n.* the countenance, (royal or divine.)
မုက်ရင် *n.* a porch.
မုတ် *n.* the nose.
မုတ် *n.* the end of a cape or promontory.
မုတ်ကျာ *n.* the cold season.
မဲ့ *n.* an axe.
မှ what.
မှဂ္ဂိရော what is it?
မှန္ဒိရော what is the matter?
မှရ် any.
မှတိုတ် why, wherefore.
ယက် *v.* to be notched as an axe or knife with a notched edge.
ယတ္တာ *n.* love.
ယဲလင်ဓမြာတ် *n.* a hurricane.
ယာဝ *adj.* fragrant.
ယာဝတိန် *v.* to increase.
ရ် *v.* to suck, as an infant.
ရက် *v.* to appear, to come to light.
ရင် *v.* to tarry, to dwell.

ဝံ၌ *n.* a gong.
ဝံ၌ *n.* a lever.
ဝံ၌ *n.* a lever that plays on a pivot.
ဝိုဝ်မာ *v.* to lie on the face, as one in great grief.
ဝိုဟ် *n.* man, a human being.
ဝူး *pro.* thou.
ဝြဲ *n.* a large knife or cleaver.
ဝြဲမောဝ် *n.* fragrance.
ဝြာန် *n.* a species of plum.
ဝြဲ *n.* a peacock.
ဝြဲ *n.* red peppers.
ဝွါ *n.* a stockade.
ဝြောက်သျိုဝ် *n.* the name of a month.
ဝြော *n.* a fence made of small upright posts.
ဝြဲဝ်ဒွ် thus, after this manner.
ဝြံဝြဲ *v.* to renew strength after an illness.
ဝွဲ *adj.* one.
ဝွဲဂကော် *adv.* in one company.
ဝွဲဒွ် *adv.* together.
ဝွဲဝါ *adv.* once, ၈ါဝါ twice.
ဝွဲဟာန် *adv.* together.
ဝဃာ *n.* a support for the back when sitting.
ဝဃာ်မတ် *v.* to open the eyes.
ဝဃေ် *v.* to hate. ကွၤ်ဝဃေ်

ယ

ယ *n.* pitch.
ယက် *n.* smoke.
ယတ် *n.* a sacrifice.
ယတဝ်ဥဝ် *n.* the gum of the "ird shorea" tree.

ယတ်ပရောဟိတ် *n.* a (Jewish) priest.
ယတ်သုတ် *n.* pleasure, enjoyment.
ယဝံ့ *n.* weeping, lamentation.
ယာ *n.* a sail, of a boat or ship.
ယာ *v.* to lift up.
ယာတ် *n.* cloth.
ယာတ်ဂ *n.* a shawl or blanket.
ယာတ်လတက် a blanket or sleeping cloth.
ယာမ *n.* a sweet kind of drink.
ယာံ့ *v.* to weep.
ယာံ့ရ *conj.* if.
ယာ့ *n.* mother.
ယုတ် *adj.* mean, depraved.
ယုတ်မာ *adj.* low, vile, mean.
ယုတ်အာ *v.* to decrease.
ယဲ့ *v.* to be ill.
ယဲ့ရောဂါ *n.* sickness, disease.
ယဲ့ခဲ့ဒုတ် *n.* the leprosy.
ယဲ့ခတုက်ကိုက် *n.* epileptic fits.
ယဲ့တဏှာ *n.* a kind of leprosy.
ယဲ့ဖုတ် *n.* the asthma.
ယောဂီ *n.* a fakir.
ယောင်ယာ *adj.* depraved.
ယံက် *n.* a large spoon or ladle.
ယး *v.* to shine, to give light.
ယးတမး *v.* to be light.
ယံးဂတ *n.* the morrow. လိယး
ယိုက်ဖိုက် *v.* to reverence.
ယိုက် *v.* to carry, as a child in the arms.
ယိုံ့ *v.* to breathe.

ယိုင် *v.* to carry on the head.
ယိုင်ခစေါ် *v.* to take an oath on a sacred book.
ယိုဟ် *n.* fruits preseved in sugar.
ယွေ *n.* a name.
ယြဲ့ *n.* any one. ယြဲ့ညးမွဲ
ယွံ yes.

ရ closing letter of a sentence.
ရင်တွေ့ *v.* to go out to meet one. ဝိုင်တွေ့
ရင်ဆိုင် *adv.* mutually, one with another.
ရတ် *v.* to reap.
ရတ်ဝိ *n.* the three objects of worship, Boodh, the law, and the priesthood.
ရတ်ထဝ်ဒသ် *n.* seven kinds of wealth, including children, servants, cattle, &c. &c.
ရတ်ထစိတ်သဒ် *n.* nine kinds of precious stones.
ရထ *n.* interpretation. အဓိပဲ
ရန့်ဗွန် *adj.* concealed.
ရန်ကိုဝ် *v.* to have regard to.
ရဝ် *v.* to take hold of.
ရဝ်စဝ် *v.* to make use of.
ရမတ် *n.* tears. ခုဝ်ရမတ်
ရမျာင် *n.* the voice, also a sound.
ရမျာင်ကွး *n.* distinct utterance, clear articulation.
ရသိ *n.* a devotee.
ရသွံ a verbal affix, expressive of suprise. ရောင်သွံ
ရုတ် *n.* flavour.
ရုက် *n.* a cabin or lodge built upon high posts.
ရုင် *v.* to blossom, to open as a flower.

ရောင်ဆဲ့ *v.* to flourish, to prevail, (applied to religion.)
ရောဇာ *n.* (Pali) a king.
ရောဇာဝင် *n.* a history of kings, civil history.
ရောဇာဝတ် *n.* a heavy penalty inflicted by government.
ရောဒနာ *v.* to pray. ရောဒနာမိုက်
ရောန် *v.* to buy.
ရောမ် *v.* to leave the priesthood. ရဲံ
ရိုက်ဂွိ *n.* the axle of a carriage or cart.
ရိတဲ့ *n.* a mortar pestle.
ရိပ်ပတ် *n.* the stem that passes through the jackfruit.
ရိုင် *adj.* hot, peppery.
ရိပ်တိ *v.* to have a slight knowledge of, also, to conjecture.
ရုင် (Bur) *n.* a court house. (Peguan) ကျတ်
ရုပ် *n.* a picture, an image.
ရုပ္ပါရုံ *n.* (Pali) an appearance, a vision.
ရုပ်ဟိန် *adj.* ugly, not handsome.
ရုပ်သဏ် *n.* the countenance.
ရုံ *adv.* enough, sufficient.
ရုရုသံ်သံ် *n.* a tumult, (*adj.*) tumultuous.
ရဲ *n.* the common house fly.
ရဲကောတ် *v.* to take one's choice.
ရဲကံက် *v.* to select, to choose.
ရဲစ္ခ် *v.* do
ရေက် *v.* to cut with a knife.
ရေဟ်သေရ် *v.* to reverence, to worship.
ရဲ *n.* one of a race or tribe, a follower.
ရွာကွဒန် *n.* a villager.
ရဲချုင် *n.* a citizen.
ရဲခရေတ် *n.* a convict. A man in fetters.
ရဲဲ *n.* mustard, also, a radish.

ရဲကြုတ် *n.* a cabbage.
ရော *affix.* sign of an indirect qestion.
ရောင် *affix.* of the future tense.
ရ် *n.* an open kind of basket.
ရဂ် *v.* to worship.
ရံ *n.* a scaffold for support of workmen
ရုံင် *v.* to look, to behold.
ရုံင်စံင် *v.* to watch over.
ရုံင်မွဲ *v.* to take care of.
ရုံင်လဒိ *v.* to expect, to hope for.
ရး *n.* a country, also, country in distinction from city, as ကွာန်ရး country village.
ရးနိုဂိ *n.* a kingdom or empire.
ရိုင် *adj.* rude uncultivated. အရိုင်
ရိုတ် *v.* to count.
ရိုတ် *adj.* every, as ရိုတ်တွဲ every day.
ရိုတ် *n.* a root.
ရိုတ်ကွာက် *n.* a tap root, the main root of a tree.
ရိုတ်ရိုတ် *n.* the foundation of a brick building, pagoda, or any brick structure.
ရိုတ်တောံ *v.* to pull down, as an old building, or to take off an old roof.
ရိုဇအဲ *v.* to assist, to aid.

လ

လ *n.* a grandfather. လဇူ
လက် *n.* ten thousand, (pronounced *lok.*)
လက် *v.* to revile, (pronounced *lā-uk.*)
လက္ခဏာ *n.* a sign, an indication.
လက်ကရ် *prep.* behind, also, afterwards.

လက်ကိုက် *n.* filth.
လကိုတ် *adj.* terrified, frightened.
လက်ထက် in the time of.
လက်ပုံ *v.* boxing, fighting with the fist.
လက်ဗန် *v.* to wrestle.
လက်ဝှေ့ *adv.* transversely, crosswise.
လက်သန် *n.* characteristic, symptom, sign.
ကျွန် *n.* an island. တွန်
လကျောင် *n.* a Boodhist priest.
လင်္ကာ *n.* a step, a pace.
လဘိတ်ကာလ *adv.* throughout time, during time.
လဘိတ်တွဲ့ *adv.* continually.
လကွေ့ *n.* yesterday.
လက်ဟာတ် *n.* the lathe of a loom.
လက်ကိုင် *n.* the fore part of a ship or boat.
လက်နှောင် *n.* the after part of a ship or boat.
လကိုန် *n.* the edible root of a species of water lily.
လကိုဟ် *n.* a fabulous monster which is said to eat human flesh, and has supernatural power.
လဂျ *adj.* upright, just. ဆွဲလွဲ။
လငှက် *v.* to diminish.
လစ *n.* a lake.
လစိန် *n.* a thimble, or ring for the finger.
လစံက် *adj.* black.
လစံင် *n.* a species of water lily.
လဆူ *v.* to reel, to stagger.
လဲဆောင် *adv.* sometimes. ဆောင်လ
လဇ *n.* a grandfather.
လညင် *n.* the dry season.
လတက် *v.* to dress, to put on clothes.

လတဉ် *n.* the tongue.

လတ္ *prep.* above, over, upon.

လတောင် *n.* a sinew, a muscle.

လတိုဝ် *n.* dew, fog.

လတိုင် *v.* to toss up.

လတော် *n.* an old man.

လတြီ *n.* an old woman.

လန်ဝင်ရင် *v.* to itinerate, to go from place to place.

လန်နှိပ်နှိပ် *v.* to trample upon

လနေင် *n.* a hawk, or kite.

လနွတ် *adj.* lazy.

လနွတ်လီ *adj.* habitually indolent.

လဉ် *n.* a wave.

လဉ် *v.* to pick up.

လဉ်စိင် *n.* an elephant's trunk.

လဂုင် *n.* an earthen pot for boiling salt.

လဂုတ်တဲ *n.* a finger.

လပံက် *v.* to open. ပံက်

လဗံက် *n.* a table.

လဗိတ် *n.* a stones throw.

လမ *n.* a huntsman.

လမဉ်ခိုင် *n.* a foot print.

လဒိတ် *n.* a number, as လဒိင်ဒွိတ် the number of men.

လဒိဆောင် *v.* to look for.

လဒိ *v.* to look.

လဒိသွိ *n.* the roof of a house.

လဒီပျုတ်ဒ် *v.* to hope for.

လွှ် *adv.* lonely, (applied to the feelings.)

လမွှ် *adj.* solitary.

လမ္မုတ္မနိ *n.* deep solitude, like the depths of the jungle.
လမ္မုတြင်

လယတိ *v.* to shake off, as dust from the feet.

လယး *n.* light.

လယိုင် *v.* to assent, as ခင်လယိုင် to give assent.

လယိုင် *n.* weight.

လယိုတ် *n.* depth.

လရိုအ် *v.* to cry aloud.

လလီ *n.* lightning.

လလောင်တရး *v.* to be noised abroad.

လလောင်ကြေ *v.* to proclaim as a public crier.

လသံသွာ *n.* recovery from illness. Relief of mind.

လဝ် a verbal affix.

လရိဝ် *adv.* continually.

လဟောက် *n.* a bridle bit.

လဟိုင်ရိတ် *adj.* happy.

လသာလဝ် *v.* to leave, as an animal leaves its young to go in search of food.

လ၏က် *v.* to suspend, as on a rope or pole, or as a scarf over the shoulder.

လွှိုဟ်ရိတ် *v.* to make comfortable and happy.

လအာတ် *n.* a beggar.

လဒ် *v.* to fall to pieces, to crumble, as an old brick building, to cave off, as the bank of a stream undermined by the water.

လွဒ် *n.* the side.

လာ်ဝတ်သကာ *n.* a present, a gift.

လာ်ဆိုင် *n.* a fire fly.

လာံ *v.* to feel of with the hand.

လာံသပေါတ် *v.* to stroke with the hand.

လဲ့ *v.* to dissolve, as sugar in water.

လတ်ပေဝ် *n.* the mouth piece of a wind instrument.

လိက် *n.* a book or writing of any kind.

လိက်ပတ် *n.* a sacred book.

လိက်ကတ်တိက *n.* a covenant.

လိင် *v.* to hire, (*n.*) wages.

လိ *v.* to defraud.

လီ *v.* to wash, (used only with regard to the face.)

လုက် *v.* to run against, to come in collision.

လုတ *adv.* during, as လုတ်ဝိတ္တဲ during three days.

လုတ် *v.* to sin, to transgress.

လုတ်လို *v.* to commit adultery or fornication.

လုဝ် *v.* to enter, to go into.

လေဝ် *v.* to be skilled, to understand, be accustomed to.

လေ့ *v.* to pay a debt.

လေ့ *n.* a staff or walking s[illegible]

လေတ် *v.* to dance.

လေတ် an affix of denial.

လဲ့ *n.* a friend.

လေ *v.* to roll over and over

လေ့ *adj.* easy, not difficult.

လောက *n.* (Pali) the world, as distinguished from a permanent future state.

လောကီ *adj.* (Pali) pertaining to the present world.

လွှာဝ် *n.* a mountain stream.

လောကုတ္တိုဝ် (Pali) pertaining to a future state.

လောတ် *v.* to fall down, applied to men or animals that fall from faintness or other cause.

လောတ်ဓေတ် *v.* to fall down, as in walking.

လောန် *n.* a weaver's shuttle.

လောန် *adv.* very, as ဒိတ်လောန် very good, also, a sign of the comparative degree.

လောန် *adv.* gone by, with reference to time or place.

လ *n.* an arrow.

လံ or လာမ် a (*adv.*) long time, as ညးမံင်လံ he stays a long time.

ကျံ် or ကျွာမ် (*n.*) an island. ကျွာမ်

လံက် *v.* to besmear.

လုံက် *adj.* black.

လုံ် or လွာမ် (*n.*) a dream.

လး *v.* to spread out, as a cloth or mat.

လး *adj.* flat, level, တုံ်လး a flat stone.

လိုက် *n.* pertaining to this world. လိုက်ဗး

လိုန် *v.* to tread upon, to tread under foot.

လို *adj.* destroyed, ruined.

လိုလဒ် *adj.* do

လိုတ် *v.* to untwist.

လွှတ် *n.* coals of fire.

လွှတ်စေတ် *v.* to decrease in quantity.

လွှေက် *v.* do

လွှိ *n.* a thousand.

လွှင်လွှ *v.* to be amazed, astonished.

လွှောဝ် *v.* to place the palms of the hands together to the fore head, an act of reverence or worship.

လွှဝ် *adj.* some.

လွှေင်လွှေင် *adv.* in succession, in order.

လွှေတ် *v.* to instruct, to reprove.

လွှေတ်ခှါ *v.* to prohibit.

လွှဲ *v.* to stir any thing round and round in a vessel.

လွှိုတ်ထာ *v.* to drive away, following after with a whip.

လွယ်တဲ့ *n.* a weapon. ဝဲတဲ့

လှိုမာန် *n.* a temple.

လှိုရိယျ *n.* diligence.

လှိုဖြာ *v.* to take care of, support.

လွေတ် *n.* pretence, assumption.

လှ *n.* a leaf.

လှကို *n.* dwarf palm leaves used for roofing.

လှတရင် *n.* the leaves of a door.

လှဒကေဝ် *n.* scales for weighing.

လှဖွာန် *n.* a ceiling.

လှဖတင် *n.* window shutters.

လှင် *v.* to be amazed.

လှဒ် *n.* an inferior kind of brass.

လှဲ့ *v.* to change.

လှိုင် *v.* to sleep.

လှိုင်ဗိုတ် *v.* to enjoy, to take pleasure in.

လီလွေက် *n.* extortion.

လွဲ့ *n.* copper.

လွေက်လှံင် *v.* to be rent, or broken to pieces.

လွေဟ် *n.* phlegm.

လွံဝ် *v.* to deceive.

လွံယှန် *v.* to entice, to coax.

လွဲ့ *adj.* broad.

လွဲ့လး *adj.* extensive.

လွောင်ဖြ *v.* to rejoice.

ဝ

ဝ *n.* a tribe of Peguans who resemble Karens.

ဝတ် *n.* duty.

ဝတ်ယာတ် *v.* to wring water from cloth.

ရိုဝ် *n.* the ridges that rise on the body from severe blows with a rod.

ဝါ *n.* an open plain or prairie.

ဝါင် *n.* a species of mint.

ဝါင်ခုင်တွေ့ *v.* to go out to meet.

ဝါတ် *adj.* difficult.

ဝါတ်ခဲ *v.* to be in distress for want of food, &c.

ဝါတ်ဂါတ် *adj.* very difficult. ဝါတ်ညိုဟွံသေင်

ဝါဒ *n.* instruction, precept.

ဝါရ် *adv.* while.

ဩဩကိုဆ္ဆိ *adj.* (Pali) unstable, fickle.

ဩညာန် *n.* the spirit, the soul.

ဩဩင်ဒေင်ဟ့ဉ် *v.* to be amazed, astounded.

ဩပက် *n.* the result of former evil deeds.

ဩပကဝတ် *n.* (Pali) the consequences that follow evil deeds committed in a former state.

ဩ *v.* to doctor, to nurse.

ဩ *v.* to raise, applied to the rearing of any kind of animals for a livelihood.

ဩပရာ *v.* to care for, to nourish.

ဝုန် *v.* to cook, applied only to rice.

ဝုန်သေလော် *n.* the sweet potatoe.

ဝုတ် *n.* a young woman—a virgin.

ဝုတ်ရိုတ် *adv.* round about.

ဝေင် *v.* to play.

ဝေင်ပဲ *v.* to avoid, to reject.

ဝေတ် *v.* to reprove, to punish.

ဝေဒနာ *n.* suffering, misery.

ဝေန် *adj.* crooked, as an arm by contraction of the muscles.

ဝဲ *n.* malice.

ဝဲ *n.* an eddy, a whirlpool.

ဝေါင်သ *n.* a tribe, a family.

ဝေါနှစ်ဝ် *v.* to humble one's self, to beg pardon.

ဝေါဟာ *n.* (Pali) common parlance.

ဝး *v.* to break, by bending back and forth, or by twisting.

ဝိတ် *v.* to forget.

ဝိတ်လလဲ့ *v.* to leave a thing through forgetfulness.

ဝိုန် *n.* the timbers on which a floor is laid.

ဝံ့ *pro. adj.* this.

သ

သကဝ့ုင် *v.* to shove off a boat, either to keep it from hitting a bank or wharf, or to start it out from shore.

သက်သက် *adv.* at all, as ဟံ့မဲ့သက်သက် there is none at all.

သက်လဝ် *v.* to mark down, for the sake of calling to mind.

သက္ကရာတ် *n.* an era.

သက်သီ *n.* a witness, an evidence.

သွတ် *adj.* dry.

သွုတ်ပလုတ် *n.* omissions.

သွေဝ် *n.* weight.

သွေအ် *n.* a company, a herd.

သွနှိတဲ *v.* to clasp with the hand.

သွာတ္ဒဲ *n.* midnight.

သဝ် *n.* the priesthood.

သဝ် *n.* the hair that grows in a circle on the head, or neck of a horse.

သဒ္ဒဲ့ *n.* repentance,—to be silent from sorrow.

သစ္စ *n.* truth, as opposed to falsehood.

သွင် *n.* a sword.

သဏ္ဌ *n.* a measure.

သခုၚ် *v.* to walk in a place requiring caution, as on a narrow path on a bank, or on a log.

သတ် *n.* fruit. The areca nut, (it has no other name.)

သတ် *n.* a living being—any thing that has animal life.

သတ်ဝမျိ *n.* a venomous animal or reptile.

သတ်ဖိုင်ပန် *n.* a quadruped.

သတ်ဖိုင်ဓါ *n.* a biped.

သတ်တ္ဝသွင် *n.* a bird, (a winged animal.)

သတ်တိရတ်ဆာန် *n.* a beast, a brute.

သတ်ထွဲဇာန် *n.* a human being.

သတ်တြု *n.* an enemy.

သတ်မြိတ် *n.* a custard apple.

သတ်မြိတ်ကွင် *n.* an ox heart fruit, or "sour sop.

သတ်ဖြ *n.* a cocoanut.

သတ္တဟ *n.* (Pali) a week.

သတင် *v.* to lie down, (used with regard to men of note.)

သွင်လွှ *adj.* upright.

သွင် *adj.* straight, သွင်သင် to make straight

သွှိ *n.* caution, attention.

သတ္တိ *n.* strength.

သတ္ထံ *n.* living beings.

သွှိ *n.* thickness.

သဒ္ဓာ *v.* (Pali) to feel kindly toward others.

သွေ်ဆ *n.* the bark of a tree.

သ္ဝာ *n.* the leather used by Buddhist priests to kneel upon.

သ္ဝဲဒ *n.* a petty officer.

သပါ *adj.* dim, as dim sighted.

သပုန် *n.* rebellion.

သတ်ပရိုင် *n.* a very old person

သပေါတ် *v.* to stroke or rub with the hand.

သပေါန် *v.* to press with the hand, to relieve pain.

သပံ *n.* blasted grain.

သပဲ *n.* a bird's nest.

သဖိုင် *n.* a small cloth worn around the loins by Budhist priests.

သဖိဟ် *n.* a reed used for making coarse matting.

သဗ္ဗညူ *n.* omniscience, also used as a title for Gaudama, the omniscient.

သဗ္ဗညုတညာန် *n.* omniscience.

သဗာန် *n.* a first class road, (found in books.)

သဘဝဝ် *n.* divine law.

သမင် *adj.* barren.

သမတ် *adj.* young, small.

သမတ် *n.* a small one, a child, a little one.

သမတ်ဖြို *n.* a young woman.

သမတ်သဘွ *v.* to pledge.

သမဒိရထ *v.* to consult together.

သမဒိသွန် *adv.* harmoniously.

သမ္မာ *adj.* (Pali) true, excellent.

သမာဓိ *n.* steadiness in a good cause.

သမ္မာပယောဂ *n.* a pious disposition.

သမာန် *v.* to ask, to inquire.

သမ္မာ *n.* a husband or wife.

သမိင်ကိုပ် *n.* a turban.

သမိုင် *n.* a shadow.

သမ္ဘိ *v.* to mark down, take notice. သမ္ဘိဂညာတ်

သမ္ဘိဒး *v.* to call to mind, to remember.

သမုန်တွန် *adj.* false.

သမ္မုင်ကျာ *n.* the south (*adj.*) south.

သမ္ဘုအမြဲ့ *n.* vapour, steam.
သမောန် *n.* a border.
သမောန်ပါင် *n.* the lips.
သမ္မိုးဟိ *adj.* stupid.
သမ္ဘိုး *adj.* foolish.
သရ *n.* a sore, a wound, (colloquial.)
သရဲ့ပုန် *n.* a soldier.
သရဲ့ခုင် *n.* a harlot.
သရုင် *v.* to step over any thing.
သရုပ် *n.* an epitome, a digest.
သရေင် *n.* a swinging cradle. ခရေင်
သရွိ *n.* mire, mud. ခရွိ
သရဲ့ပါပ် *n.* a depraved, vile disposition.
သလုင် *n.* height.
သလုင်လပ် *v.* to make high.
သလေ့ဟ် *v.* to think, to suppose.
သလေ့ဟ်ပ္ဂါ *v.* to doubt.
သလးဂမ္ဘ *v.* to bring forth, to give birth to.
သလောင်သပ် *adj.* delighted, overjoyed.
သပ် *adj.* low.
သဝေါပ်ခုပ် *v.* to draw water from a well.
သဟ် *v.* to untie.
သဟဲ့ *n.* a friend.
သအိ *n.* a key.
သွှိုးသွှာပ် *v.* to boast.
သွာ *adj.* light, not heavy.
သာသွေ့ *adj.* trifling, light minded.
သပ် *n.* colour.
ဃပ် *v.* to tear, to rend.
သပ်ဝွံ့ or သပ်ဂ္ဂ် thus, after this manner.

သွားတိ *adj.* fierce, strong, (applied to the wind.)

သွားတ်ဖြတ် *adj.* harsh, severe.

သံဃောဝ် *n.* a ramrod.

သာမည *adj.* common.

သာရိကာ *n.* the mynah bird.

သဲ *n.* a honey bee.

သာသနာ *n.* (Pali) a system of religion.

သဲဗောဝ် *v.* to hack a bamboo lengthwise preparatory to flattening it, as used in floors.

သွားင် *n.* another.

သွိုက်သွင် *v.* to lie down.

သိင်္ဃိ *n.* Ceylon.

သိန္နရုတ် *n.* Mount Meru—the great central mountain around which the sun is supposed to revolve.

သိတ် *v.* to abrade.

သိဟ် *v.* to remain, to be left on hand. ငသတ်

သိ *n.* the building where a Buddhist priest is consecrated, and also, the building over water where they confess.

သိကေတ် *v.* to take to one's self, to take possession of.

သိကစတ် do

သိဒက် do

သီကို *n.* an attendant upon a king or governor.

သီလ *n.* virtue.

သုက် *n.* a placenta.

သုက်သတ်ဖြို *n.* a pithy substance that fills the cavity of a cocoanut that has germinated.

သုခ *n.* bliss, happiness.

သွုတ်သွာတ် *adj.* scarce.

သုင် *v.* to drink.

သွုင်ကေဝ် *adj.* clear, transparent.

သန္ဓေသို့ကံ *v.* to be pleased with. သို့ကံ့ဆို့ကံ့

သန္ဓေဝ္ဍ *adj.* pure.

သည်ံ့ *adj.* right, တဲသည်ံ့ the right hand.

သွိုင် *adj.* numb.

သုသာန် *n.* a grave yard.

သူ *v.* to measure, as grain.

သူစရိုတ် *n.* a good deed.

သေက်ဖိုဝ် *v.* to quarrel.

ဆ့ဲတဲ *v.* to grasp with the hand. (*n.*) a handful.

ဆ့ေဝ် *v.* to weigh.

သေထီ *n.* a rich man.

ခွဲဲ့ *adj.* withered. သေဝ်

ခွဲဲ့ *adj.* decayed, putrid.

သံက် *v.* to peal off, as the bark of a tree, or the rind of an orange, or the husk of a cocoanut.

သံက်သ့ံ *v.* to take off as the skin of an animal· ထိုက်သ့ံ

သံဝ်ဝါသ *n.* (Pali) a union, applied particularly to sexual intercourse.

သံဝ်သာ *n.* transmigration.

သံဝ်ဝါဂ *n.* repentance.

သေဝ် *n.* the hair of the hea

သ့ဲာ *v.* to obtain.

သေဲ *adj.* very small.

သေန် *v.* to cast in a mould

သွး *v.* to speak.

သ္ဃးဒ္ဓး *adj.* pure, holy.

သ္ဃး *adv.* entirely, as ဒိုတ်သ္ဃး entirely gone.

သိုက်သိုက် *adv.* slowly.

သိုက် *n.* Friday.

သိုက်ဘိုက် *adj.* rich, wealthy.
သို့ရောင် *adj.* heavy.
သို့ရောင်သန့် *adj.* difficult.
သို့ရော် *adj.* deep.
သို့ရော်နှက် *adj.* intricate, hard to be understood.
သို့ရှော် *adj.* stupid, dull of apprehension.
သိုဝ် *n.* a sheep.
သွိုရော် *adj.* decayed, rotten, as wood.
သို့ *prep.* with.
သိုစိုတ် *adv.* heartily, with the mind.
သိုဖအိုတ် *adj.* all, the whole.
သို့သို့ *adj.* lukewarm.
သို့ *n.* a house.
သို့ကျိန့် *n.* a family, a house-hold.
သို့သဝ် *n.* Saturday.
သို့တ်ဖြ *adj.* calm, quiet.
သို့ပွတ် *n.* a lantern.
သို့သဆိ *n.* a lock.
သို့အာ *v.* to swoon, to faint away.
သို့လလံ *adj.* satisfied.
သွေ့ *n.* rice, (uncooked.)
သွေ့ကိုခွဝ် *n.* a bathing garment.
သွ *n.* enmity.
သွပွတ် *n.* a flame.
သွံ *n.* a year.
သွံ *n.* the skin, leather.
သွိုင် *n.* rust.
ငသွင် *n.* a bird's wing.
ငသွန့်စဝ် *v.* to adhere to.
ငသွဝ် *n.* a helm, a rudder.

သွေဟိုက္ခင် *n.* a port, an anchoring place.
သွောတ်ဗဓတ် *n.* a measure.
သွောဝ် *n.* a window or door bar or bolt.
သုံင် *n.* a star.
သုံင်ကြုံ *n.* a meteor.
သုံင်တိုင် *n.* the north star.
သုံင်ခွဲ *n.* a comet.
သုံင်ဓံပါ *n.* the morning star.
သွတ် *adj.* true.
သွင် *prep.* under, beneath.
သွင်ကျာ *n.* the north, (*lit.*)—under the wind.
သွင်တွဲ *n.* the evening.
သွတ် *adv.* alike, in the same manner.
သွတ်ဂိုတ် *adv.* like minded.
သွတ်သွား *adj.* without diversity.
သွတ်ရထ *v.* to reason together.
သွင် *adj.* wicked, foolish.
သွာန် *v.* to ask a question, (*n.*) a question.
သွိုက်ဂွံ *v.* to desire to obtain.
သွားသွား *adv.* uselessly, without profit.
သွာန်သွုက် *v.* to question.
ဆြင် *n.* a shore, bank of a creek, or river.
ဆြန် *n.* silver.
ဆြပ်ဖဒုပ် *v.* to draw near to.
ဆြံဝါဒ *n.* instruction.
ဆြဒ် *v.* to tear, to rend.
ဆြာန် *n.* black wood oil.
ဆြဲသွား *v.* to separate, to part.
ဆြိတ် *n.* a rhinoceros.
ဆြိင် *v.* to be wide apart, separated.

ကြွင် *v.* to step over any object.
ခြောက် *adj.* withered.
ခြောင်းတိ *n.* mortar.
ခြောံ *n.* grain, paddy.
ခြောံဂျုံ *n.* wheat.
ခြောံပဆိုင် *n.* glutinous rice.
ခြောံဖူးဖြောတ် *n.* the common low land paddy.
ကြိုင် *v.* to build.
ကြိုတ် *n.* the chest.
သွ *n.* a leaf. တွ
သွတ္ထောဝ် *n.* the external ear.
သွတာထဝ် *n.* an ear ornament of beaten gold rolled into a cylinder.
သွပတ် *n.* a sacred book. Scriptures.
သွသွေဝ် *n.* the blade of an helm.
သွဲ *v.* to change, to exchange. တွဲ
သွံဗဇး *v.* to encourage one who is overcome with fear.
သွိုင် *adj.* high, exalted.
သွောံလတက် *v.* to wear a cloth as a shawl over the shoulders.
သွိုင် *n.* a metal cup or bowl.
သွ *n.* any kind of soup, broth, gravy, or curry.
သွက် *prep.* for the sake of.
သွတ် *adj.* small.
သွဝ်လံ *v.* to dream.
သွဝ် *n.* one of the celestial regions according to Buddhism.
သွာ *n.* a water lily.
သွောင် *n.* a branch of a tree, of a road, or river.
ဒိုင် *n.* an oath, a curse.
သွံ *v.* to sell.

သွဲ့ a verbal *affix*, (see Gram.)
သွိုင် *n.* a vowel.
သွး *adj.* shallow.
သွဲ့သွတ် *adj.* true, certain.
သွးအာ *v.* to separate from, to go from.
သွးသြဲ့ *v.* to part from.
သွိုက် *v.* to be pleased with.
သွိုက်ဒွိုက် *v.* do
သျှတ်ခုန် *v.* to bail water out of a boat or ship.
သွိုင် *adj.* deaf.
သွိုဟ် *adj.* cunning, quick witted.

ဟ

ဟင် *n.* a granary.
ဟတ် *n.* a spinning wheel.
ဟတ် *n.* a cubit equal to 18 inches.
ဟတ်သဝံဒ်င် *n.* a standard cubit equal to 19½ inches.
ဟာ *affix*—sign of a direct question.
ဟာ *v.* to open, to spread apart, as a wound.
ဟာပါင် *v.* to open the mouth.
ဟဲ့ interjection, used in calling out to a child.
ဟိဏ္ဍာ *adj.* ugly, wicked.
ဟီ *v.* to drift.
ဟုတ် *v.* to diminish
ဟုံ့ *v.* to suffer loss in business or trade.
ဟုံ့ခုန် *v.* to bathe.
ဟို *v.* to speak.
ဟိုခွေဝ် *v.* to reply to in conversation.
ဟေန်ဆဲ့ *v.* to treasure up.

ဟေမန္တ *n.* (Pali) one of the three seasons of the year, the cold season.

ဟဲ *v.* pacificd, quieted—applied also to the closing of war.

ဟဲဟုံ *v.* pacificd, quieted.

ဟဲ့ခြန် *v.* to associate with, to mingle with.

ဟုံခြဲ *adj.* sorrowful, desponding.

ဟံင် *v.* to save, to rescue, especially from water.

ဟံင်ပြဲ *v.* to deliver.

ဟိုင် *n.* a large species of hornet.

ဟး *v.* to overflow.

ဟးပရး *v.* to ovcrflow, as a flood.

ဟးဗး do

ဟိုတ် *n.* cause, ဟိုတ်ဖီ cause and effect.

ဟိုတ်ဂ်ရ on account of, because of.

ဟိုတ်နွဲဂ် because of that.

ဟိ *inter.* exclamation, used to call the attention of a person at a distance.

ဟို့ *adv.* not.

ဟို့တိဂုန် *adj.* ungrateful, (*lit.*) does not know a favor.

ဟို့ဖိတ် *adv.* without intermission. ဟို့သ္ဂုတ်

ဟို့မွဲ *adv.* not to be, absent, not any.

ဟို့သေင် *adv.* no, not so, သြန်ဟို့သေင် it is not silver.

◎

◎တ် *v.* to pluck, as fruit or flowers from a tree.

◎တ် *adj.* tender, young.

◎တ် *v.* to measure with a rule or line.

◎ုန် *v.* to twist.

◎ုန်သေဲ *v.* to do up the the hair by twisting.

◎ါ two.

ဈေဝေဟ် twenty.
ဖိုင် *v.* to swim.
ဖိ *n.* a river.
ရုင် *v.* to strike.
ရုန် *n.* a knife.
ငဲ့ *adj.* distorted, out of square.
ဲ့ *n.* an anna.
ငေါ် *n.* sugar cane.
ငေါ်ပါင် *v.* to rinse the mouth.
ရိုန် *adj.* yet.
ရိုန်ဂြလေ *conj.* notwithstanding.
ရိုန်ဒ်ကို notwithstanding it is so.
ရိုဝ် *n.* a teal?
ရိုဝ်မေ *n.* a small species of teal.
ရိုဝ် *n.* salt.
ရိုဟ် *adj.* cold.
ရိုဟ် *v.* to cook by boiling.
ရိုဟ်ဩြုဟ် *adj.* comfortable, peaceful.
ရိုဟ်ရိုတ် *adj.* happy, (lit. cool in the mind.)
ရိုဝ် *adj* dull, stupid.
ဝး *v.* to change.
ဝးယာတ် *v.* to change one's clothes.
ဝးဘဝ *v.* to change states of existence, that is, to die.

ဒ

ဒဏ် *pro. mas.* you, used only in anger and quarrelling.
ဒဲ့ *pro.* you, (used in a friendly familiar way.)
ဒဲ *n.* an elder sister.

ခွမဲ့ *n.* a sister in law, the elder sister of either husband or wife.

ခင်ဗျိမ် *pro. fem.* you, used only by persons in anger.

ခင်ဗျို *pro. fem.* you, (contemptuous.)

ငွေဝံကိုတ် *n.* a crown.

ငွေဝံ *n. affix* denoting the feminine gender as, ဂုငွေဝ a cow.

PHRASES

IN PEGUAN

TRANSLITERATED.

N. B.

For the sounds of vowels, &c. see pages second and fifth; and also the section on Modifications of vowel sounds by final consonants, on page seventh of Grammatical Notes.

NOTE.

There are in Peguan two interrogative particles, viz. ဟာ (*hä*) for questions that can be answered by yes or no; and ရော *(row)* for questions that cannot be answered by yes or no. There are also two verbs ဒိ and ဒ္ဂ which are equivalent to the English verb *to be;* but they are not used interchangeably. ဝံင် [to remain] is in some questions also equivalent to the verb to be.

In questions in which ဒိ occurs the affirmative answer s simply ယို့ yuh *(yes,)* or ဒိ, or both combined, but the negative answer is not ဟိုဒိ as we should expect; but ဟိုမွဲ *hoo mooa* lit, *not one* as, ဆဲ့ဒိဒိဟာ is there silver? The affirmative answer may be simply ယို့ or ဒိ or ယိုဒိ but the negative answer is always ဟိုမွဲ

In questions in which ဒ္ဂ *tauh* occurs, the negative answer is ဟိုသောင် *hoo-sä-ung, no,* as ဒိသိုဝ်ဟာ *is it a sheep?* ဟိုသောင်ဒိဗဝေါ်ရောင် *no, it is a goat.*

Frequently ဟိုသောင် is also in the question, as ဒိဆဲ့ဒိ ဟိုသောင်ဟာ *is it not silver?* ဟိုသောင်ဒိလွဲ့ *no, it is copper.*

Examples of questions and answers.

မှးထတ်မံင်ရဟာ m' nehr taut mōng ra hä.
Are you well?

ယှံအဲထတ်မံင်ရ။ Yuh ōä taut mōng ra.
Yes, I am well.

အဲဟွံထတ်ဇွဉ်နှိ။ ōä hoo taut swōh noom.
I am not well, have fever.

ငြဲဝံန်ဟာ။ sroh noom hä.
Is there paddy?

နှိဗူတ်စဉ်ခှ။ noom p'nōte chauh nä.
There is about ten baskets.

ဩန်နှိဟာ။ sraun noom hä.
Is there silver? (money)

ဟွံမွဲမွဲသဒ် hoo mooä mooä sīk.
There is none at all.

ဆညိဟွံမွဲ sa nyee hoo·mooä.
Even a little there is not.

မှးဗြဲလိက်မါနိဟာ။ m' nehr pauh lät män hä
Can you read a book?

ယှံအဲဗြဲလိက်မါနိ။ yuh ōä pauh lät män.
Yes, I can read a book.

ဗဒ်မါနိညိညိ။ pauh män nyee nyee.
(I) can read a little.

လေပ်လိက်ရဟာ။ läp lät ra hä.
Do (you) understand books.

မိုင်ဂ်လေပ်လိက်ရဟာ။ m' neeh kauh lāp lāt ra hä.

Does that man understand books? (that is,) is he a learned man?

ညးလေပ်ကျောန်ဂျင်ရဟာ။ nyehr lāp klŏn kloong ra hä.

Is he accustomed to make boats? (or) does he know how to make boats?

ညိညးလေပ်ဟွံသေင်။ nyee nyehr lāp hoo sä-ung.

He knows not a little, that is, he is very skillful.

မိုင်ဂ်လေပ်သုင်စဏဗ ဖူရဟာ။ m'neeh kauh lāp soong ch'nä p'boo ra hä.

Does that man drink intoxicating liquors? or, is that man accustomed to drink intoxicating liquor?

ညးဟွံလေပ်သုင်လးလး။ nyehr hoo lāp soong leh leh.

He does not drink at all, or, is not accustomed to drink at all.

ဆညိညးဟွံလေပ်သုင်။ sa nyee nyehr hoo lāp soong.

Even a little he does not drink.

မိုင်ဂ်လေပ်စဘိန်ရဟာ။ m'neeh 'kauh lāp cheer 'peen ra hä.

Does that man eat opium?

စဘိန်ခိုင်ဟာ။ cheer 'peen 'käh hä.

Is it good to eat opium?

စဘိန် ဒ်ဒုင်ရဟာ။ cheer 'peen tauh tooh ra hä.

Is it a sin to eat opium?

မူဟိုတ်ဒ်ဒုင်ရော။ moo hät tauh tooh row.

Why is it a sin?

စဘိန်စကုကာဃျလိုဟွံသေင်ဟာ။ cheer 'peen s'koo kä ya lūm 'oo sa-ung hä.

By eating opium are not the bodies of men injured?

စဘိန်လေပ်ဒ်ယဲဟွံသေင်ဟာ။ cheer 'peen lāp tauh yŏä hoo sä-ung hä.

Does not eating opium produce disease?

မိုင်စဘိန့်ဂ်လေးညာန်လိုဟွံသေင်ဟာ။ m'neeh cheer 'peen kauh lā, nyan lāp lum hoo sāung hä.

Are not the understandings of those who eat opium destroyed.

မိုင်စဘိန်လေပ်ကွတ်ခြပ်ညဲးဟွံသေင်ဟာ။ m'neeh cheer 'peen lāp klaut trōp nyehr hoo sā-ung hä.

Do not men who eat opium steal the property of others?

န်သန်ဂ်တဲ့န်ခုင်ဟွံသေင်ဟာ။ tauh sike kāuh to-ey, tauh tooh hoo sā-ung hä.

It being so, is it not a sin?

မှးကေင်စိုပ်ရးအာမေရိကဟာ။ m'nehr kāung chäp reh ă mā ree kä hä.

Have you ever been to the country of America?

အဲကေင်စိုပ်ဓါဝါ။ ōä kāung chäp bä wā-er.

I have been (there) twice.

မှးကေင်ညာတ်ဇာတိသိုင်ရဟာ။ m'nehr kā-ung nyat sā-er-tee-saing ra hä.

Have you ever seen a lion?

အဲဟွံကေင်ညာတ်မွဲလေင်။ ōä hoo kā-ung nyat moo-a leh.

I have never seen (one.)

စပုင်တဲ့ရဟာ။ cheer poong tō-ey ra hä.

Have (you) eaten rice? (or dinner.)

အဲစတဲ့ရ။ ōä cheer to-ey ra.

I have eaten.

အဲဟွံဝ်စကိ။ ōä hoo koo cheer nām.

I have not eaten yet.

လေပ်စကွင်ဟာ။ lāp cheer kwīng hä.

Are (you) accustomed to eat bread?

ဆောင်လအဲလေပ်စ။ sō lā ōä läp cheer.

Some times I eat, (it.)

လေပ်စဖျုန်ဟာ။ läp cheer pyūn hä.

Are (you) accustomed to eat meat?

လအိလအဲစမွဲဝါ။ lōh lā ōä cheer moor wā-er.

Once in a long time I eat, (it.)

မ္နိဒ်မန်လေပ်သုင်စံက်ဟာ။ m'neeh mōn läp soong bök hä.

Do the Peguans smoke? or, are the Peguans accustomed to smoke cigars?

ညီလေပ်သုင်စံက်ဟွံသေင်။ nyee läp soong bök hoo sā-ung.

(They) are accustomed to smoke not a little.

ရဲကွာန်ဇွာတံလေပ်ကွောန်ဗွရဟာ။ rōä quan e-nau läp klōn p'ngā-er ra hä.

Do this people of this village cultivate paddy.

ညးလျှိုကွောန်ဗွ။ညးလျှိုပါင်က။ nyehr l'gnoo klone p'gnā-er, nyehr l'gnoo päm kā.

Some cultivate paddy, some catch fish.

မ္နင်ဂ်ပိုန်ဒြပ်နွံရဟာ။ m'neehr kauh pän trōp noom ra hä.

Has that man property?

နွံညီဂ္ဂိုင်ဟွံသေင်။ noom nyee klung hoo sā-ung.

(He) has not a little (property.)

အပါဗေဒ်ကလေင်နွဲဥုင်တဲရဟာ။ a-pä peh k'la-ung nɔo doong tōey ra hä.

Has your father returned from the city?

ညးဟွံကလေင်ဏီ။ nyehr hoo k'lā-ung nām.

He has not returned yet.

ညးကလေင်တွဲဇွာတံဟာ။ nyehr k'lā-ung t'gnōä e-nau hä.

(Will) he return to day?

ညးဟွံကလေင်ဒိုအိုာလီ။ nyehr hoo k' lā-ung tuh k'lee.

He (will) not come till day after tomorrow.

မှးဟွံအာကဳဟာ။ m'nehr hoo ä nām hä.

Are you not yet gone? (or) will you not go yet?

အဲဟွံအာကဳ။ ōa hoo ä nām.

I will not go yet.

ကွင်ကွတ်ဟွံရိပ်ကဳဟာ။ k'böng k'mōt hoo chăp nām hä.

Has the steamer (fire ship) not arrived yet?

ဟွံရိပ်ကဳ။ hoo chăp nām.

(It has) not arrived yet.

မှးဟွံကိုဒေံကျောန်ဟာ။ m'nehr hoo kä deh klōn hä.

Will you not let him make it? or, will you not let him work.

အဲဟွံကိုဒေံကျောန်။ ōa hoo kä deh klōn.

I will not let him work.

မှးဟွံကိုဒေံကျင်သွီအဲဟာ။ m'nehr hoo kä deh kloong s'gnee ōä hä.

Will you not let him come to my house?

ပွိက်ဒေံန်ဒေံကျင်မါန်။ p'mīk deh noom deh kloong män.

(If) he wish he can come.

မှးဟွံကိုဒေံဗဒ်လိ်က်ဂ်ဟာ။ m'nehr hoo kä deh pauh lāt kauh hä.

Will you not let him read that book?

အဲဟွံမိက်ကိုဒေံဗဒ်လိက်ဂ်။ oä hoo mīk kä deh pauh lāt kauh.

I do not wish him to read that book.

မူဂ်ရော။ moo kauh row.

What is it?

မူဂ်ကော်ရော။ moo kauh kōk' row.

What do (you) call it?

မူဂ်ပရော။ moo kauh pa row.

What are (you) doing?

အဲခရောက်အောင်။ oä k'rä-uk ōh.

I am splitting wood.

မူညးပရော။ moo nyehr pa row.

What is he doing?

ညးတိကိမံင်။ nyehr tīt mōng

He is lying down.

မူနှိရော။ moo tauh row.

What is the matter?

ဟိုံနှိမွဲသင်။ hoo tauh mooä sīk.

Nothing is the matter.

ကောန်ဓဲခတုံစေင်္ကွသွိတဲခုံကင်။ kōn ōä k'tōm cheh noo ɛ'gnee tōa deh kaw.

My child fell from (the) house (and) broke his arm.

ကူနှိညးဟိုံအာရော။ moo tauh nyehr hoo ä row.

Why does he not go?

ဟိုတ်ညးဟိုံထတ်ညးအာဟိုံမါန်။ hät nyehr hoo taut nyehr ä hoo män.

Because he is not well he cannot go.

မူညးကျောန်ရော။ 'moo nyehr klōn row.

What is he making?

ညးကျောန်ကွီ။ nyehr klōn quee.

He is making a cart.

ပသင်ညးကျောန်မါန်ရော။ pa sīke nyehr klōn män row.

How can he make (it?)

ဟိုတ်ညးလေပ်တဲ့ညးကျောန်မါန်။ hät nyehr lāp tōey nyehr klōn män.

Because he knows how he can do (it.)

မူညးကျောန်စရော။ moo nyehr klōn cheer row.

What does he do for a living? *(lit.)* What does he do to eat?

ညးသွံရောန်စဖျာ။ nyehr söh rän cheer pya.

He buys and sells bazaar for a living.

နူလိုကွင်ဂ်ကျင်ရော။ noo lur k'boug kauh kloong row.
Where did that ship come from.

ကွင်ဂ်ကျင်နူဒုင်မါလာကာ။ k'kong kauh kloong noo doong mä-lä-kä.
That ship came from Malacca.

ဧလိုမှးအာရော။ e lur m'nehr ä row.
Where are you going?

အဲအာကွအိ။ oä ä klaw.
I am going to the garden *(lit.)* I go garden.

ဧလိုယဲမှးနွံရော။ e lur yai m'nehr noom row.
Where is your mother?

ညးနွံပဲကွာန်။ nyehr noom p'dōä quän.
She is in the village.

သွက်ဝံသင်ကီဒုဉ်မွဲခွက်ညီ။ s'wak koo soong kä dīk moo-ä kwak nyee.
Please give me a cup of water to drink.

နိုဉ်ပနူင်ဟာနိုဉ်ဇွက်ဟာ။ tauh dīk p'noong hă, tauh dīk p'tā-uk hä.
Is it salt water or fresh water?

ကေတ်နုင်ဒုဉ်ကြတဲကျောန်ဒုဉ်လက်ဖက်ညီ။ kāt nā-ung dīk k,tow tōey klōne dīk lek-pok nyee.
Bring hot water and make tea.

ဒုဉ်ကုံမံင်ဟာ။ dīk k'nōm mōng hä.
Is the water boiling?

ဟွံကုံကီကြဂိဂို။ hoo k'nōm nām k'tow kūm-kūm.
(It) does not boil yet (it is) only luke warm.

ဒုဉ်ကုံဖွဲပရင်ကောင်။ dīk k'nōm pwōa-p'rauh nōng.
The water will very soon boil.

ကေတ်နုင်ကျောတ်။ kāt nā-ung k'mōt.
Bring fire.

လေးခဗ်က်တဲ့ထိုးနှစ်ဇာစည်။ lā-er k'pauk tō-ey p'tän ch'nä cheer nyee.

Having spread the table put on the food.

အာပျာရောန်နင်ကမွဲပသာ။ ä pyä rän nā-ung ka moo-ä p'sä.

Go to the bazaar and buy one viss of fish.

အာတုက်နင်ခွဲမွဲနူင်။ ä took nā-ung dīk moo-ä noong.

Go and draw a pot of water.

အဲမိက်ဝံဟုမ်ခုဉ်။ öä mīk koo hoom dīk.

I wish to bathe.

ခုဉ်တိုန်မံင်။ဟွံပေင်ကိ။ dīk tän mōng. hoo pīng nām.

The water *(tide)* is rising. It is not full yet.

ပဲဂတိုဝိမံက်ကိုဝိစွေက်ခုဉ်လေပ်ဒွေဉ်ဒိုတ်။ p'dōa k'tō pī mōk kä pī swā-uk, dīk lāp s'nōk ät.

In the third day of the waxing and the waning of the moon the tides are greatest.

ပဝိစွံခုဉ်စေဒ်မွဲစွံတဲ့ရ။ pä pī chöh dīk chih moo-ä chöh tō-ey ra.

The tide has fallen one third, (*literally*) making the tide into three parts, it has fallen one part.

ပယျံဉ်နှာဦခုဉ်ပေင်ရောင်။ p'yäm chauh nä-dee dīk pīng rōng.

At ten o'clock it will be full tide.

ကာလခုဉ်တ္ထိုစးခုဉ်ဝါတ်မံင်။ kä-la dīk k'tä chäh dīk wät mōng.

At spring tide, it is difficult to go against it.

အာလိင်ကျင်ဝိညီ။ ä lĭng kloong pī nyee.

Go hire three boats.

ကျင်မွဲမွဲမ္ဒိုဒ်ဂိုင်တဒ္ဒါက်ဒးန္ဒိုညးပန်။ kloong moo-ä moo-ä m'neeh kung t'gnīk tā-er noom nyehr paun.

There must be four oars men to each boat.

တွဲတ္ထညိုဟွံသေင်။ t'gnöä k'tow nyee hoo sā-ung.

The sun is very hot, (*lit.*) not a little hot.

ဆာပွဲတွင်ကြွဒးခလင်ကိုးငြောင်။ ä p'dōä t'gnōä k'tow tä-er k'lōh k'dīng rōng.

When you go in the sun, you must carry an umbrella.

သောင်ကာအာပွဲတွင်ကြတဲ့ကိုးပ်ယေပ်ဂိ။ sō kä ä p'dōä t'gn k'ōä-tow tō-ey k'däp läp kee.

Sometimes going in the sun causes head ache.

တွဲသင်တဲ့အာခိုင်ငြောင်။ t'gnōä saw tō-ey ä käh rōng.

When the sun is low it will be well to go.

တွဲသင်တဲ့စိုင်ငြောင်။ t'guōä saw tō-ey bäh rōng.

When the sun is low it will be cool.

တွဲပိုးတ်တဲ့ရ t'gnōä plät tōey ra.

The sun has set.

တွဲထိုန်တဲ့ရ။ t'gnōä tō-ey ra.

The sun has risen.

ပယျံထဂါတွဲဒးအာငြောင်။ p'yäm t'kā-er t'gnōä tä-er ä rōng.

At midnight (we) must go.

မတ်ဗြိတိုမံင်တ်ံဂျငြောင်။ mōt prōä täm mōng p'täm kloo rōng.

The clouds are thick, the night will be dark.

ကျာတွဲဟွံယးကြိုက်ကိုစိပ်ကျာ်ခဒိငြောင်။ klä t'gnōä hoo yehr keīk ka chäp keīk k'mee rōng.

Before day break (we) ought to arrive at Amherst.

စိပ်တဲ့သွက်ဂွံဒို့ကြ်အံ့ပေါတ်ဒးဂွဲကွိုငြောင်။ chäp tō-ey swäk koo p'dīk a-pōt tä-er klai kwee rōng.

Having arrived (we) must seek a cart for carrying the baggage.

ပန်တွဲလောန်တဲ့ဒးကလေင်ငြောင်။ paun t'gnōä lōn to-ey tehr k'lä-ung rōng.

After four days (we) must return.

ကြိုက်ကိုမံင်ပွဲဂတူငြောင်။ krīk ka mōng [illegible] k'tō rōng.

(You) ought to remain a month.

ဟိုတ်ကောန်ခဲဟွံထတ်ဒးကလေင်ပြုင်။ hät kŏn ŏä hoo taut tehr k'lā-ung prauh.

As my child is not well (I) must return soon.

ကလေင်တိုက်ဟာ။ k'lā-ung tīk hä.

(Do you) return by land?

ဟွံသေင်ကလေင်ကိုဂျင်ရောင်။ hoo sā-ung k'lā-ung ka kloong rōng.

No (I) return by boat.

အာတိုက်နူမတ်ပွဲလိုန်ကျာ်ခမြိန်တဂျ၏တွဲရောင်။ ä tīk noo mōt moo-ä lūm tūh keīk-k-mee tauh t'row bä t'gnoä rōng.

From Amherst to Maulmain by land is a journey of two days.

အာကိုဂျင်ဒ်ဖြိတ်မသုန်နဘို။ ä ka kloong tauh bät m'sōn nä-dee.

Going by boat it is about five hours.

အခြင်ဂုံင်ကွိကျောတ်ခ်နူမတ်ပွဲလိုန်ကျာ် ခမိုဂွံအာဂိုပ်၏နဘို့မာန်။ ä-krong klōng kwē k'mōt noom noo mōt moo-ä lūm tuh keīk k'mee koo-ä chāp bä nä-dee män.

If there were a rail-road between Maulmain and Amhesrt (we) could go in two hours.

အကြာချုင်လွုင်ကိုချုင်ပြန်ညး ဆုံကျောန်ဂုံင်ကွိကျောတ်သွံဝံ ရောင်။ a-krä doung l'koong kä doong praun nyehr p'taum klōn klōng kwee k'mōt s'nam ee-naw rōng.

Between Rangoon and Prome they will commence making a railroad this year.

ဂုံင်ဂ်ိတဲ့အကြာချုင်၏ဂ်ိဂွံအာဂွံကလေင်ပွဲပွဲတွဲရောင်။ klōng kauh tō-ey a krä doung bä kauh koo ä koo k'lā-ung p'dōt moo-ä tgnoä rōng.

When that road is done between those two cities you can go and return in one day.

ဗိုန်တရ ဇွခလိုင်ဂ်ညးအာကျင်ဟွံဒျောင်ဗိုတ်။ bän t'row s'gnŏa k'lung kauh nyher ä kloong hoo dōng bät.

Though the journey is long, those that travel are not much wearied.

ဂုံင်တရ ညံင်ဂွံအာဗိုပ်ပြင်ဂ်ညးရးပလိုတ်တေံလေပ်ချပ်ဗစရလာဒ လဒိတ်တွီ။ klōng t'row nyōng koo ä chäp prauh kauh nyehr rehr p'lät tā lāp chäp p'sa-ra-nä l'eet t'wä.

People of western countries are continually contriving how they may travel fast.

ဗိုင်သွံဂ်လေညးလေပ်ဂွံကသပ်တဗီဇွဲမဂ်ိုင်ရောင်။ rūh s'nam kauh lā nyehr lāp koo k'saup t'mee pwōä m'klung rōng.

Every year they make many new inventions.

ကလောန်ဇွာပ်ဇွာပ်ဂကူညံင်ဂွံတဲပြင်ဂ်လေညးလေပ်ချပ်အိုတ်ရ klōn s'māp s'māp k'koo nyōng koo tō-ey prauh kauh lä nyehr lāp chaup ät ra.

They contrive to do all kinds of work very quick.

မည်ံကီကျောင် တောပ် တုတ်ယာတ်ဂ်နှိတဲကလောန်ဂ်ိုင်ဂကူညး လေပ်ကျောန်ကီစက်အိုတ်ရ။ mā p'taum kä klāung tō toot yät kauh tauh tō-ey k'lōn klung k' koo nyehr lāp klōn kä chäk ät ra.

Besides spinning and weaving cotton, very many other kinds of work are done by machinery.

ဂလာန်မသာဂ်ပဲဝေင်အိုတ်။ k'lan moo-sä kauh pai wä-ung ät.

Avoid lying.

ဂလာန်မသာဂ်ဟွံဂပ်ဂေါဝ်ဟိုယးလး။ k'lan moo-sä kauh hoo kaup-kŏ häm leh leh.

It is never proper to speak falsehood.

ဇကူကီဇကူဂလာန်သွံသွတ်ဂ်ဟိုအိုတ်ရ။ s'koo kä s'koo s'däm s'mōt häm ät ra.

Speak the truth one to another.

ဂလာန်ဂိုပပ်ယုတ်မာဂ်လွဟို။ k'lan klee-paup yoot mă-er kauh l'pa ham.

Do not speak vile words.

လွလက်ညးတ္ဝဉ်သ္ဘာင်။ l'pa lā uk nyehr t'nauh s'ĭng.

Do not revile others.

ဂလာန်သ္ဘာတ်မြင်ဂ်လွဟို။ k'lan s'kät m'räuh kauh l'pä ham.

Do not speak harsh words.

ခဲ့ပွဟွံဝ်သ္ဘတ်ဂုန် ဖိုဟွံမွဲ။ p'dōa p'wa hoo taw s'mōt koon pä hoo moo-ä.

In deeds of unrighteousness there is no profit.

ညးမဒွေတ်မင်မွဲဝင်ကျာ်နှိတလပညာရောင်။ nyehr m't'kāt mă-ung mooā taw keīk tauh t'la pau-nyä rōng.

He that keeps the commands of God is wise.

ဗိုတ်ပေက်ကျာ်မွးဂ်ှိနှိရိုင်ကွက်ညာန်ပညာရောင်။ chät pīt keīk m'kä-er kauh tauh rooh k'näk nyan pau-nyä rōng.

The fear of God is the beginning, (main root) of wisdom.

ညံင် ကောန်ဂွံနှိမ့ိုင်ဝဉ်သ္ဘတ်ဂ် မိမတံ ဝွံကြိုက် ကီ ဝေတ်ကွေါ နှိလ အိတ်တွီရ့ု။ nyōng kōn koo tauh m'neeh taw s'mōt kauh mee mā tau wooh krīk kä wät p'tōn l'eet-t'wä ra.

In order that their children should become upright men, parents should continually instruct them.

ဗိုန် မန်တလဒ ဗိုက်ညးမမင်မွဲဝဝ်ကျာ် ဂ်ှိညး မန်ဂ်ကီ စရဲဝရောင်။ bän m'tauh t'lä t'tuk nyehr m'ma-ung mooā taw keīk kaulf tauh nyehr m'noom kä ch'rai rōng.

Though he be a poor man, he that keeps the law of God is honorable.

ဗိုန်ပိန်ဒြပ်နွံနှိုရှိရ ဟွံမာန်ညး မလေပ် ပပွဟွံဓဝ်သွတ်ဂ်ာန်မှိုရ်ယုတ်ရောင်။ bän pän t'rōp noom tuh rooh hoo män nyehr m'läp pa p'wa hoo taw s'mōt kauh tauh m'neeh yoot rōng.

Though possessed of uncounted wealth, he that does unrighteously is a mean man.

ဟိုတ်ဂ်ရပ္ပွဟွံဓဝ်သွတ်ဂ်ပဲဝေဝင်အိုတ်။ hät kauh ra p'wa hoo taw s'mōt kauh pai wā-ung ät.

Therefore shun all unrighteous acts.

ဖိုညးညဉ်နဲ့ဖိုစကုဂ်ကြိုက်ကိုသွိုရောင်။ pä nyehr nyōng nō-a pä s'koo kauh krīk kä s'tām rōng.

You ought to regard the advantage of others even as your own.

ဂလာန်မန်ဒတဲကွာဝ်ညးတ္ဂ်ဟိုအိုတ်ရ။ k'lan m'tauh tā-tōey k'maw nyehr t'nauh häm ät ra.

Speak words that are profitable to others.

ဂလာန်ဗျုတ်ဇွေက်စရဲဲညးဂ်လွဟို။ k'lan pyoot p'taīk ch'rai nyher kauh l'pa ham.

Do not traduce others.

ဓဲ့ဝိုတ်လောဘဂ်လွကိုအခေါင်။ p'dōa chät loo pā-er kauh l'pa kä a-kōng.

Do not give license to an avaricious spirit. (Be not avaricious.)

ပိန်ဒြပ်ဂ္ဂိုင်တဲ့ဂွံလ္ဂါ့ဂ်ိုတ်ရောင်သဉ်ဂ်လွသလေဍ်။ pän trōp kl-ung tō-ey koo l'mooh chät rōng sīk kauh l'pa s'leh.

Do not think, if you could obtain riches that you would be happy.

ဇ်လာန်နွဲဂါထဝ်ဩန်ဂ်ကြိုက်ကိုဂ္ဂဲပညာရောင်။ lōn 'taw saun kauh, krīk kä klai pau nyä rōng.

More than (you) seek gold and silver (you) ought to seek wisdom.

အထိုင်ခင်မေတ္တာဂ္ဂါနွေတ်ဗက်အိုတ်ရ။ a tīng taw mā-tă kauh t'kăt pā-uk ăt ra.

Live according to the law of love.

ညှင်ဂွံထဝ်ဩ်နှဂ်လွလုတ်အာကိုဝဝ်။ nyŏng koo 'taw saun kauh l'pä loot ä kä taw.

In order to obtain gold and silver, do not transgress the law.

ယာံရိုတ်ဇကုနင်ဒုဂ်ကိုဇကုဂ်ဓိုဂ်ရိုတ်ဟွံမာန်ရ။ yam ra chät s'koo nā-ung tuh kä s'koo kauh böh chät hoo nan ra.

If your own heart condemns, (you,) (you) cannot be happy.

ကာလအဲခလးမံင်အဲအာဗျာ်။ kä la ōā 'k'-lah mōng ōā ä pyä.

When I have leisure I will go to the bazar.

သွီခလးမံင်ပွဲတွာန်ဏံဟွံပွဲ။ s'gnee 'k'-lah mōng p'dōa twän naw hoo moo-a.

There is no vacant house in this village.

ပွဲထွံခဓိင်ဂ္ဂါရဍ်တိညိုဍ်ဟွံသေင်။ p'dōn t'kaw 'k'mīng kauh rauh tee nyee kah hoo sāung.

The soil on Beloo island is very good.

ပွဲထွံဂ္ဂါညးလွီ်ကျောန်ကွအိ။ညးလွီ်ကျောန်ဗွ။ p'dōa t'kaw kauh nyehr l'gnuh klōn klaw l'gnuh klōn p'gnā-er.

On this island some cultivate gardens, some cultivate paddy.

ပွဲထွံခဓိင်ဂ္ဂါရဍ်သတ်ဇွာပ်ဂကူညိုဍ်ဟွံသေင်။ p'dōa t'kaw 'kmīng kauh rauh saut s'māp k'-koo nyee kah hoo sā-ung,

All kinds of fruit on Beloo island have a rich flavor.

ပွဲရးမောန်ဗွာဂ္ဂ်စဏခတ်ကွန်ဟွံလေပ်ဒ္ဂ်။ p'dōa rehr mōn p'mă kauh ch'-nä 'kaut l'daun hoo lāp tauh.

In the Peguan and Burman Country famines are not common.

ပုံရးလျှိုးဒန္ဒဝဏာခတဲကွန်ဂ့်လေပ်နှပယတ်ပယတ်။ p'dōa rehr l'gnuh tā-tauh ch'nä kaut k'daun kauh lāp tauh p'yaut p'yaut.

In some countries famines occur frequently.

ပုံရးဝိုပြလေပ်ဂျိုင်။ p'dōa rehr wooh prōa lāp koo klung.

In this country there is abundance of rain.

ပုံဒေသလျှိုဂြုံပြိဟွံလေပ်ဂျ p'dōa tā-sä l'gnuh kauh prōa hoo lāp koo.

In some countries it does not rain.

ပုံဒေသလျှိုဟိုတ်ဓိုင်ဂိုင်တုံချေဲတုံဆုဟွံပွဲ။ p'dōa tā-sä l'gnuh hät bäh klung t'nōm chore t'nōm choo hoo moo-a.

In some places it is so cold there is neither grass or trees.

ညးဗာက်ဇွောပ်တုံဆုဂ့်တဲရ။ nyehr pāt p'tōm t'nōm choo kauh tōey ra.

He has cut down that tree.

သွက်ဂွံဝံင်ပွတ်ခုံတရေက်အောင်တဲရ။ s'wäk koo chong p'mōt deh t'rā-uk ōh tō-ey ra.

The wood is split ready for burning.

ခုံဗာက်ဒးဖိုင်ကျိုပွဲ။ deh pät tā-er chung kä moo-ey.

He has cut his foot with an axe.

ခုံရေက်မံင်သတ်လီဖတဲခုံရေက်ဒးတဲဇကုရ။ deh rīk mōng saut lee-mow to-ey deh rīk tā-er tōa s koo ra.

She was cutting an orange and she cut her own hand.

ဟိုတ်ခုံပွဲထတ်ခုံကေပ်သေ်ခုံတဲရ။ hät deh hoo taut deh kāp sōk deh tōey ra.

He has cut off his hair because he was ill.

၏ဂတွပွဲဝါလကျ်တံလေပ်ကးသေ်ကွိုပ်။ bä k'tō moo-a wā-er l'keīk taw lāp kä sōk k'däp.

Once in two months the priests shave their heads.

ပုံရးဩိုတ်တေံဇွာပ်မှိုဓိုတြိုလေပ်ကေပ်သေ်ကွိုပ်။ p'dōa rehr p'lät tā s'māp m'neeh troo lāp kāp soak k'däp.

In western countries all men cut off their hair.

ဇြဟာတ်ဆဲဟွံပွဲ။ sra-haut ōa hoo moo-a.

I have no strength.

ဟိုတ်ဇြဟတ်ဟွံပွဲဆဲရုံင်လိက်ဟွံမာန်။ hät sra-haut hoo moo-a ōa rōng lāt hoo män.

Because (I have) no strength, I cannot study.

ဆဲကွိုင်တဲ့ရဆဲဒးဖိအ်ရောင်။ ōä kwung tōey ra,ōa tä-er tuh rōng.

I am weary, I must stop.

ဟိုတ်ဇွဉ်ညးန်ဉညးကျုင်ဟွံမာန်။ hät swōh nyehr noo̤m nyehr kloong hoo män.

Because he has a fever, he cannot come.

ကျာတေံလိက်ကရေင်ဟွံပွဲ။ klä tä lāt k'rä-ung hoo moo-a.

Formerly the Karens had no books.

လ္ဆုဉ်လိတ်ကရေင်နှံဂိုုင်။ l'mooh lāt k'rā-ung noom klung.

Now the Karens have many books.

ပွဲမှိုဉ်ကရေင်မှိုဉ်လေ့ဝ်လိတ်နှံဒွဲမဂိုုင်။ p'dōa m'neeh k'rā-ung m'neeh lāp lāt noom pwōa m'klung.

There are many men among the Karens that understand books.

အစါမစီရေင်အခဝ်ကရေင်ချိုတ်ဟွံလံလီ။ a-sä m'chee-rā-ung a-kaw k'rā-ung 'kchat hoo lōh nāme.

The teacher who prepared Karen letters has not been long dead.

မှိုဉ်ကရေင်ဂပ်ကေါ်ဝ်ဗဉ် သ္ဆာ အာ စဝေတ် လဒ္ဒိတ် တာ ဝိုဝ် ရောင်။ m'neeh k'rā-ung kaup kō pauh-s'nä asä Wät l'eet t'wä rōng.

It is proper that the Karens should remember teacher Wade (gratefully) forever.

To show something of the construction of the language the Lord's prayer is given below, with the English word under the corresponding Peguan word.

It must be remembered, that in addressing a superior, it is not proper to use a pronoun, that wherever *thou* or *thine* occur in English, Tee-la-koon—Lord of grace—or Tee-la-pän—Lord of wealth—are used; and wherever *we our*, *us* occur poo-ey-dĭk-taw (*lit.* we slaves) is used. ညီ nyee closes every petition.

THE LORD'S PRAYER.

မအံက် ပိုဦက်တံမန္ဒိတပ္ပဲ ဘုံဒကာသ နာမ တိလပိုန် ဒန်မရေဒ်
Father our art in heaven name thine rev-
သေဒ်ခဲပရဲဂ် ကိုန်ညီ။ အဝီ ဘိလပိုန် တန်တဲ ဦက်
erenced let (it) be, reign thine established, will
တိလပိုန်ဝံ ညံင်နဲ့ မဦက်ပေင်ပဲ့ ဘုံအကာသဂ်လတူတိဇော်ဂ်လေ
thine as perfected in heaven, on earth also
ကို ဦက်ပေင်ညီ။ စဏာအဟာရ သွက်ဝံ ကျိုင်လမျိုး ရုံဂ်
let (it be) perfected: food for living sufficient
ပဲ့ တွဲ့ ဝံ ကိုဝ် က ပိုဦက်တံညီ။ ဒုဂ်ညး မလုတ်အာကို
in day this give to us, sins of those sinning against
ပိုဦက်ထံ ညံင်နဲ့ ပိုဦက် ဗလးဂ် ဒုဂ် ပိုဦက်တံ ဂ်လေ ဗလးကိုညီ။
us as we forgive, sins our also forgive
နွဲ့ဲ ဒုဂ် လွေ့လွန် ပတ်ကိုဗက်အာတဲ့ နူကို အရာ ပတ် ခိုဂ်တံဂ်
places (where) sin entices, not let (us) follow things not good
ဟင်ပြဂ် ပိုဦက်တံညီ။ ဒန်မဝိင်အဝီ ကို ဇူမိတြိ ဖ်အာနုတ နီကို
deliver us. Dominion, & power and Glory, unto
ဆွာဝ်ကဝ် အဆက်အဆက်ဂ် ကို တန် ပဲ့ တိလပိုန်ညီ။ အမေန်
all worlds continually, let abide in Thee. Amen

The following is part of a chapter on filial obligations from a Peguan book called the ma-ung-k'lā-er soot (မင်္ဂလသုတ်)

ယွဲ့ဂမြိတံတိုင်္ဒေါ်မှုံ့ဩွတ်ုစ၀ါကိုတ်ကိုပန်သက်ယောဇနာ၊ ကိုပန်လ
ဟုတ်ပရဲင့်၊မွးဩွတ်ုလောန်ရ။နူဩွတ်ုတိင့်ကွံဆလွှိဆမွဲလက်ဆ၊ဂုန်မိ
ကိုဂုန်မင့်သတိုလောန်သန်။ ။ယွဲ့ဂမြိတံတလဲစက္ကဝါလဲလောန်
သန်ရ။ဩွဲံ၀တ်ဂုန်မိမတဲ့၊ စက္ကဝါပွဲ့လဲညံင်နဲပးတနိင်ကို၊ ဂုန်မိ
ကိုဂုန်မကွံဆ လွှိဆမွဲလက်ဆလဲ လောန်နူစက္ကဝါ တုန်။ယွဲ့ဂမြိတံ၊
မှာသမိတ်မှုံ့လယိုင် ဂ၀ လွှိကို ၄ လွှိ၊သွာသွိတ်ဂးသွိုင့်လောန်ရ၊
ဂုန်မိကိုမကွံဆလွှိဆမွဲလက်ဆသွိုင့်လောန်အာနူသွာသွိတ်ဂ်တုန်။
ယွဲ့ဂမြိတံတွံသိန္နရာတ် ဂ၀လွှိကို၄လွှိယောဇနာမွးသွင်လောန်ရ။
ဂုန်မိကိုဂုန်မကွံဆလွှိဆမွဲလက်ဆ။သွင်လောန်နူကျောတ်တွံသိန္န
ရာတ်ဂ်တုန်။ မဲ့ဂုန်မိကိုဂုန်မပသင်္ဘမွံ့ခွေဝ်ရေဝ် ဂုန်မိကိုမ၀ါမပြွ
သဂ်ဂ်။ယရ်ကောန်မွဲ၊ပူးသွံ့ကိုလဝ်မိ၊ ပူးဖွိကိုလဝ်မတဲ့။ လွကိုဒး
ထိုန်တိ။ ဗုတ်သွိခုဝ်ပတ်သြကိုသိုလ္တ။ကိုဒး ယိုက်ဟောကွေံကြောန်၊
ဂ်လေဝ်ခွေဝ်ရေဝ်ဂုန် မိကိုမဟွံ့ မာန်ကို။ ယွဲ့ဂမြိတံဗ၀ဝ်ရတ် ၇ ပြွ
ကာသက်သက်၊ နူတိဒိုဗ၀က်ဗဝ်လဝ် တဲ့ကို ဖိုန်ကိုမိမတု နှဂ်လေ
ခွေဝ် ရေဝ်ဂုန်မိကိုမ ဟွံ့မာန်ကို။ ယွဲ့ဂမြိတံပိန်စက္ကဝါဝိုင်ဇမ္ဗုဒိပ်
ကွံ့၄တ္ခန်တွေ့ဝဲတသိုရတ် ၇ ပြကာဂ်။ ကိုဖိုန်ကိုမိကိုမတုန် ဂ်လေ
ခွေဝ် ရေဝ် ဂုန်မိကိုမဟွံ့ မာန်ကို။ ပသေဝ်မဂွံ့ခွေဝ် ရေဝ်ဂုန်မိကိုမ
မာန်ရောယဝ်သွး။ယွဲ့ဂ မြိတံယရ်ပူ ဂိုမွဲပွဲမိကိုမဟာ မွဲသဩါစါဂ။ မ
ဟာွံ့ ပွေ့ဂ်အံဖိုဂ်ညံင်သွေံ ဒွံကိုသ ဩါစါဂ။ ညံင်မိ ကိုမ သွေံ
ပွေ့ဂ်ကံဖို။ ညံင်မိ ကိုမသွေံပွဲ့ဒါန်သွေံဒွိုန်သိ၊သွေံပင်မိင်
ဝ်။သွေံပွဝ်ဘာ၀ဏာ။ ညံင်မိကိုမ ပွဲံဒးအာအပဲဂ်ကို။ ညံင်မိ
ကိုမသွေံ အာ စိုဝ်ခုင် သွဝ်ဖြု နီဗာန်၊သဂ်ဝွံဂွံဟိုဒလေံ ကွေ့ါန်
ပွောင်ကိုစိုတ်မိမ တံမာန်ဂ်ဒ်မဂွံခွေဝ်ရေဲ ဂုန်မိမ၀ါမာန်ရောင်။
။ယွဲ့ဂမြိတံ။ ဩွိုတိဩွိုလောန်၊ဗွဲဂဲကိုဂုန်မိမ၀ါတဲ့၊ တိဩွိုသ္ဒုန်ကို။
ဘက္ကဝါလဲလောန်ရဗွဲဂဲ ကိုဂုန်မိမ၀ါ၊ စက္ကဝါဗုတ်ပးတနိင်ကို။ ထွံ့
သိန္နရောတ်သွင်လောန်သန်။ခါဩွေံ၀တ်ကိုဂုန်မိမဗုန်သိန္နရာတ်
ထိုက်တန်၊ သွင်ကိုတ်ဏံ ဒျောတ်မွဲကို၊ သွာသမိတ်အို သသိုတံဂ်
ခါရကြိုသမ်ဂ်ကိုဂုန်မိမွး၊ ညံင်သွးဇါ လွှဝ်ဒျောတ်မွဲကိုရ။ ဂုန်မိကို
ဂုန်မဩွေံ၀တ်ဟွံ့မာနဟောင်သဂ်ဝွံကျဂ်တြဲဂးရ။

Translation of the above.

Yes, priests, the earth has a thickness of more than two hundred and forty thousand yoozanäs; [1]we say it is very thick; more than the thickness of the earth a hundred fold, a thousand fold, ten thousand fold greater is the kindness of a mother, and the kindness of a father. Yes, priests, the [2]chak-a-wä is exceedingly broad; measured by the kindness of a mother and father the [2]chak-a-wä is not broad, its width is but as the eye of a needle: the kindness of a mother and father is a hundred fold, a thousand fold, ten thousand fold broader than the [2]chak-a-wä.

Yes, priests, the sea has a depth of eighty four thousand [1]yoozanäs. We say the sea is exceedingly deep, the kindness of a mother and father is a hundred fold, a thousand fold, ten thousand fold deeper than the sea.

Yes, priests, the rock [3]Seen-na-rat is eighty four thousand [1]yoozanas high, but the kindness of a mother and father is a hundred fold, a thousand fold, ten thousand fold higher than the top of [3]Seen-na-rat.

How can we repay the kindness of a mother and father which is thus excellent? Any child who should give his right shoulder to his mother and his left shoulder to his father, and not let them tread upon the earth, but carry them even to the privy, he could not repay the kindness of his mother and father.

Yes, priests, if he should heap up the seven kinds of precious stones in a pile, reaching from the earth to the heavens, and give it to his mother and his father, he could not repay the kindness of his mother and his father.

Yes, priests, if possessed of the whole [2]chäk-a-wä, he should give the four continents, embellished with the seven kinds of precious stones, to his mother and his father he could not repay their kindness.

How then can the kindness of a mother and father be repaid? Yes, priests, any one who has a mother and father not religiously disposed, and who do not believe in

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1. One yoozana is equal to 13½ English miles.

2 The chak-a-wä comprises the great central mountain around which the sun is supposed to revolve, four continents and the surrounding seas, and islands.

3 The great central mountain "Meru."

future rewards and punishments, if he is able to instruct them, and arouse their minds so that they become religiously disposed, and believe in future rewards and punishments, make offerings, repeat the commandments, listen to the law, and repeat religious sentences in order that they may not go to places of punishment; but may arrive at the celestial regions, and Nir-van-na, that man repays the kindness of his mother and father.

Yes, priests, the thickness of the earth is very great, compared with the kindness of a mother and father it is but the thickness of a bamboo leaf. The [2]chäk-a-wa is exceedingly broad; but, compared with the kindness of a mother and a father, it is but as the eye of a needle. The rock [3]Seen-na-rat is exceedingly high, but when measured by the kindness of a mother and father, it is like a small ant hill. The whole ocean when compared with the kindness of a mother and father is but as a small brook. The kindness of a mother and father cannot be measured. Thus the excellent god spake.

LEGENDS.

Legends.

No. 1 and 2 of the following selections from မင်္ဂလသုတ် show the rewards of filial piety. No. 3 is to show that all Pootusauts are grateful, not only to parents, but also to others.

No. 1.

အတိက်တေဝေဖေဖေမိသတ်ပိုန်တမာတ်၊မိကိုမဒမှုမတ်စွံလင်ပွဲ တွံဂိဇကုတ်နမတ်ံ ဗျုန်ပြောင်ဂုရင် တလုင်တဲဗစမိမရ။ ပွဲကာလဂ် လမပွဲနိုလိယဂးယွ။ပွဲဇရောင်သသာန်ဗရောန္ဒသီ၊ဟဂွံစွတ်သတ်တဲ့၊ ပဂံသဝ်ပးဒနက်ရ၊ဖေဖေမိသတ်ခွံဒးဒနက်လွတဲ့။ဗ်သွာမိကိုမရ၊ဒန်အဲ မဒးဒနက်ဂွံမိကိုမစါဟွံတိတဲ့၊စမီခွံင်အဲရသွံ၊ပသဝ်မိမစါသွဂံပ အဟာပွန်ရော။ မသက်ကုအ ဟာဂ်ိန် တဲ့မဒး ဗျိုဘွင် ခွံင် ပွဲတွံဂိဇ ကုတ်ရသွံ၊ သဝ်ဂွံ နဘာသာမှိုင်ဂတေဝ်ယာံတရ။ လမမိင်ယဝံ ဖေဖေမိသတ်တဲ့၊ သဝ်ဂွံသွာန်တိုန်ရ။ ယွံတမာတ်သ ဘတမာတ်မွး ဂွံ။ပွဲထာန်မှံဒုတ်ကံ့ယောဇနာတံဂ်၊ ဇုတ်ဇကိုမွဲကိုလေဂွံညာတ် ကို။ တလအဲမန်တမာတ်ဂ်၊ဇါကိုပးကိုမွးခွံစုတ်ဂ်ကို။ မူဟိုတ်ဟဂွံ တိဟဂွံညာတ်ညိရောလွ ဂး။ ယွံကောလွယရ်ပူဂိုမွဲတွဲ့လဝ်သရံ ပါဝ်တဲ့။ ဇါခွံကိုဒန်ပးခွံကိုချပ်ဂြင်ဟွံဒးရ။ လွေင်မပရေင်ကံဂ်မွး ခုင်ရကောလမ။ဖေဖေမိသတ်ဂး။ယွံတမာတ်တူပညာတလအဲမဥပ္ပ ကာမိမ။ ညးမ တိဂုန် မိမညံင်တ လအဲဂ်၊ တုံနဂစိတ် ကွံဟဂပ် ဂေါဝ်ရဂးတဲ့၊ သင်္ပတဲယွံတမာတ်တ လပညာဗျုန်အဲတိုင်ပွိက် စိုတ်ဂ်ဂိုင်ကေတ်တဲဗျုနာသွက်မိမရ။ စမြြဖြန်မိမစါရလမဂး။ ယွံ ကောလမတလအဲ မဂွံဗွးဗျုအဲသိုအိုင်တဖိုင်စိုတ်ခွံဂ်။ ကောန်သမ္ဘာ တလအဲ၊ မိမကော ဓမ်တဝီဝါ ရတလအဲ၊ ကိုဂွံ အိုင် တဖိုင် စိုတ်ပွဲ ထာန်တသိုက်ညိရ။ ဖေဖေမိသတ်ရောဒနာကိုလမတဲ့။ ပဝ်ကလေင်စ စိုပ်မိကိုမရ၊တဲ့။ဗျုန်ဂိုင်ဗျုဂ်ဗစမိကိုမစါရ။သဝ်ဂွံကျင်ပွဲသတ္တွနိ ပါတ်ဇါတ်ဟောင်။နိအန္ဆတမတိဂုန်မိကိုမဂ်။လမဒးသို့ကိမို့၊ကံ့တဲ့ ဗာဂွံဂစိတ်မဂွံဖုံးလမျိုဟောင်။ ။

Translation of No. 1.

In a former time *our Pootesaut, was a vulture. He placed his blind parents in the rock Keet-s'koot, and brought the flesh of buffaloes, cows, &c. and fed them there.

At that time a hunter named Nee-la-year set a snare in the burial ground of Benares, and Pootesaut was caught in the snare of the hunter. Remembering his mother, and his father, he said, not knowing that I am ensnared, they will be expecting me, how shall my mother and father obtain food? Destitute of food they will pine away with hunger in the rock Keet-s'koot. Thus he lamented and wept in the language of men. The hunter hearing the lamentation of Pootesaut said to him, yes, vulture, the nature of vultures is to see even the carcase of a rat a hundred yuzenas distant. My lord is a vulture, how is it that you have been ensnared? Why did you not see? Pootesaut replied, yes, brother hunter, any one who does evil deeds will not discover nets and snares, but must endure the consequences of his deeds.

The hunter replied, yes, vulture, lord of wisdom, it is not proper to kill any one who is so grateful, and returns the kindness of his parents, as you do, thus saying, he loosened the snare, and said, take as much of my flesh as you wish and carry to your father and mother, and feed them.

Pootesaut replied, brother hunter you have with joy set me free, may your wife, and children, parents and all your relatives enjoy the place of happiness. Pootesaut having thus prayed, for the hunter, flew away, and returned to his mother and father, and fed them with the flesh he had brought.

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* *Pootesaut is one who in some future state is to become a Boodh. *Our* Pootesaut invariably refers to Gauda-ma.

No. 2.

အာတိက်တော်ဗောဓိသတ်ပိုန်ဖိုင် ကြွင်ကွဲကိုင်ညှဉ်ထားဦးသွား၊ နှံသွိဖိုင်ပဝါဒစ္စာစေါတ်လွှိကျောန်ဖိုတ်ကိုမိဒမူမတ်၊ခွဲင်တလဖိုင် ကြိုပ်ဟောမဝန်၊ပွဲမသဂွတာပ်လံ၊ထောံကွဲသက်ပဝါတဲ့။ပဂကောံ ကိုဒိမဒမူမတ်တဲ့ပ ဒွေံအာဖိုင်တွဲ့ မဟိမစဘျောရနာနိတ်ကြိုကို လစဒကင်ပွဲ၊ပွဲဂိုင်တွံ့ဇရေင်လစဖွံ့လပ်မိတဲ့မြြမြန်တရ။ ပွဲကာဃ ဂ်ိသူညားချင်ဗရာနွှသီပွဲကထိင်အာတရ်လုကာ့တွဲဂတော်ပယံအာ ဖိုပ်ဒမံင် ဗောဓိသတ်ရ။ ဗောဓိသတ် မိင်ယစံ၊ လွှဂ် ဘွိုန်ကရုတ် ဏာတဲ့တိတ် ဟုဇကုကိုလွှ၊ ထွိုန်ဖွံ့ကြ။ကွိုတ်ဇကု တဲ့ပလံင်ဗဖိုပ် ဂုံင်ဒွော်ထစားတရ်၊ ထာန်ဒမံင်ဓဲလ ပဟိုကိုညားညြ။ ဂကန်ကိုလွှ တဲ့ကလေင်စအာရ"လွှစဖိုပ်ဗရာနွှသီတဲ့လွှောပ်ဘွိသွို့၊ကာလဂ်ိစ် ရှိလေချိုတ်အာ၊ လွှဂ်ကောံညားမလေပ်ကွတ်စိင်သွိမွှောပ်ဏာကို အာကောတ်နင်ဗောဓိသတ်ဖိုပ်တဲ့ပွဲဂိုင်ရှိထစုတ်လပ်ရ" အဟာမုံ့ ကိုရင်တန်ှသပ်ဂ်ကောတ်နင်ကိုဗောဓိသတ်ရ။ ဝေင်အာနူမိဓဲတဲ့အဲ ဟွံ့ကောတ်အဟာရ ချပ်တဲ့၊ ဗောဓိသတ်ဟွံ့စစဏာရ။ ဇကုသွိဘုင် ကိုကိုလေဗောဓိသတ်ဟွံ့ ဂိုင်စတဲ့သွိသွာန်ရ။ ယွံသွိစိင်မူဟိုတ်တ လဓဲဟွံ့ဂိုင် စဏာရော။ ယွံသွိမပြြဓဲ ဥပ္ပကာခွဲင် မိဒမူမတ် ရောင်။ ဝေင်အာနူဓဲဟွံ့ပွဲတဲ့။မိဓဲဒးပကာဂရိတ်ရ။ဓဲတုန်ထောံကွဲပြြတါ ဂဝလွှိတဲ့။ ။ဓဲကျောန်ဖိုတ် ကိုမိရောင်။ဝေင်အာနူမိဒ မူမတ်ဓဲ တဲ့။ စဏာမပြြမရှာတ်ကိုဂ်ကို၊ ပိုန်ဟာန်ဓိန်သွံမရှာတ်ကိုဂ်ကို၊ ဓဲ ဟွံ့ဒးဂုပ်ရ။လမုဂ်ပေင်အာထဂ်တွဲတဲ့ရ။"တွဲ့ဝွံယဲံမိဓဲဟွံ့ပဓာဟာ ရပွားမိဓဲဒးပကာဂရိတ်ရ၊ ဗောဓိသတ်ဂးသွိမိင်တဲ့၊ ယွံမူးတံစိင်မ တိဂုန်မိမဥ့ပကာမိကျာ်ဂန်ရောင်၊ဗလးကိုညားစကိုမွိကျာ်ဂန်ညြ။ သွိဂးတဲ့ကိုဗလး ကွဲ့ဗောဓိသတ်ရ။ ။ဗောဓိသတ်ဗွီးနွှဂ်းတဲ့၊ ယွံမရှာတ်လွဟိုတ်မာ်ညြ၊ ဓဝ်သွိစဂ်ပြကာဂ်လေမရှာတ်မင်မွဲ့ညြ။ ဗောဓိသတ်ဒလေံကြွာန်သွိတဲ့။ ပဒွေံတိတ်အာကိုမွိပွဲတွဲဂ်ိစိပ် မိရ။ သွိသွူင်သို့ကိုဗောဓိသတ်ပွဲမကျောန်ဖိုတ် ကိုမွိဂ်တဲ့ပွဲထာန် မညောန်ကိုကမာဒကွဲဂ်ဗွဂ်တွာန်မွဲတွံ့နအဟာရသွက်ဗောဓိသတ် လွှိန်ဟောင်ကိုရ။ ကြွဝွံမိဗောဓိသတ်ပကွကာ ဂရိတ်တဲ့။ သွိကို နှံဒစ်ဂ်ကွဲ့ဇရ။ အသမာဂိတ်မဟိမကရဏ္ဍာကဂ်၊ သွိကနှံ့ လပ်တဲ့

သို့စ အာဋ္ဌင်ရ။ ဤသို့ ၅၀၀ မတိတ်နှုတ်ပြုပ်ပေါမဝန်ပဒတ်ပဲ့အသမ
ပိုင်ဝှ်ရ။ ဒါနိ ဝတ် သို့နှုန်သို့ကိုက်ဤသိတံဝှ်ရ။ ကြေဝွံလံကိုကာဇိုတဲ့
ဗောဓိသတ်ပကာဂဇိတ်ရ။ ဗောဓိသတ်ပကာ ဂဇိတ်တဲ့၊ ဇုတ်တ
မာဇကုဗောဓိသတ်ဝှ်ကိုက နှံ့လဝ်ရုပ်စိင်တွံ့မွဲတဲ့။ ကိုက နှံ့လဝ်ဖြင်
ဇွှာ်မွဲ။ ညံင်ရုပ်ဝွံဇွးတွဲ့ဖြဲတဲ့၊ တဲ့ပူဇ်သကာဝေင်တသာ်ဂိုင်သွဲ
ရ။ ပူဂိုမဝွံရေင် သေင် ရဂပူဇ် သကာရုပ် ဗောဓိသတ် သိုမသွူင်
သို့ကြ် ဇိတ်ဇး အသတ ဇုတိက လိဝွံ ချင် သွဝ်ဝှ် လေဂျိင် သန်
ဟောင်၊ သဝ်ဝွံကျာ်ကြဲဟိုင်ဝွံကို။ ။ဟိုတ်ဝှ်ရပူဂိုမ တိဂုန်ဒိကို
မွးဝွံ။ ဒိုင်လဝ်ကိုရဒိုကိုတိရဿွာန်ကိုလေ။ ညးမဒးရေင်သေင်ရဂ
ပူဇ်သကာဇွဲမလောန် ဒိုပကွဲ့ ကာဂ ဇိတ်တဲ့လေ၊ ရုပ်ဝှ်ညး မဒ
ကွောန်မွင်လဝ် တဲ့ညးမဒးပူဇ်သကာပွန်၊ ညးမပပူဇ်သကာရုပ် ဝ
ပွန်တုန်လေ။ ဝွံအာစိုပ်ဒျင်သွဝ်ထာန်တသိုက်ပွန်ဟောင်။

Translation of No. 2.

Once upon a time our Pootesaut was a white elephant—white as the petal of a water lily. He was the king elephant of a herd of 80,000. He took care of his blind mother and dwelt in the Hāma-woon forest. Before a long time had elapsed, leaving the herd in company with his blind mother, he went direct to the rock Ma-he-moo-san-dow-ra-na by a lily lake. Having placed his mother in a grotto near the lake, he took care of her. At that time a hunter from Benares having lost his way for five days, lamenting and weeping he arrived at Pootesaut's place. Pootesaut hearing the hunter weeping, his pity being excited, went out and bowing himself down to the hunter, placed him upon his neck and carried him to the main road, and pointed out to him the way, charging the hunter not to make known the place of his abode, he returned.

The hunter arriving at Benares, informed the king. At that time the royal elephant had died, the king sent the hunter with one who understood elephants, to bring Pootesaut, and after his arrival he put him into the royal enclosure, and gave him good food of various kinds; but Pootesaut, having determined that he would not taste of food, while separated from his mother, would not eat. The king himself presented food, but Pootesaut received it not.

The king asked, "Oh king elephant, why will not my lord take food? Pootesaut replied, oh excellent king, I take care of my blind mother; besides me there being no one, (to take care of her) my mother must die, I, having forsaken my eighty thousand companions, served my mother. Separated from my blind mother, if your majesty should give me the best of food, and also the wealth of the celestial regions, I should not regard it. Seven days are now completed, if my mother does not have food to-day, she will die. The king hearing it said, "oh ye men! an elephant is grateful, and cares for his mother! Release him! and let him return to his mother." Having said this, he caused him to be released.

Pootesaut, being freed from bonds, said, "let not your majesty be grieved. Observe the ten commandments pertaining to kings". Pootesaut having instructed the king went direct to his mother, and arrived the same day.

The king, pleased with Pootesaut for taking care of his mother, built a village near the Lily lake, in order to provide food for Pootesaut continually. After this, the mother of Pootesaut having died, the king caused her body to be burned, and built the abbey Ma-her-moo-ka-randa-ka and then returned to his city. Five hundred hermits coming out of Hā-ma-woon dwelt in that abbey, and the king made offerings to them continually.

A long time after this, Pootesaut having died, the king made a stone image of an elephant about the size of Pootesaut, and erected a large building that the image might be protected from the sun and rain and having finished it he made offerings to it every year; and every one that worshipped and made offerings to the image of Pootesaut, with joyful minds, after death, attained to the heavenly regions. Thus the excellent god preached.

Therefore every one who is grateful to his mother and his father, whether he be a man or beast, is to be reverenced and offerings be made to him until death, and after death his image is to be made and worshipped, and those who make offerings to the images shall arrive at the celestial regions, the place of happiness.

No. 3.

အတိုက်တော်ဗောဓိသတ်ပိုန်တမာတ်ကို။ ခွင်ပွဲတွဲဂိဇကုတ်ဥ
ပ္ပကာမိကိုမကို၊ နွံကာလမွဲတွဲ၊ ကျာသိုဖြဲဇော်တွိုန်တဲ့၊ တမာတ်ဂ
မိုင်ပင်ပန်းမာန်တဲ့ပွဲကမာင်ခုင်ဗဓုနွံသီ၊ မညောန်ကိုထစိုင်ဂျုန်
ခွံင်အိုတ်ရ။ ပွဲကာလဂျ သေတီဗဓုနွံသီမွဲ။ တိတ်နွှုင် ညာတ်တ
မာတ်ဂမိုင်မဂံက် ခြဲတွေ့ာဟ်ဂျ။ ပွဲထာန်မညောန်ကိုတမာတ်၊ တ
မာတ်တံဂျ၊ ကိုဗင်ပမတ် တဲမွေ့ါဝ် သကံဇကုကို အာကေတ် နင်
ဗျုန်ဂုပွဲသုသာန်တဲ့၊ ကိုတမာတ်ဂမိုင်စတဲ့၊ ကိုသကံဇကုမင်လင်
လပကိုညးဂွံစုင်တက်ဗိုတ်ကုင်။ ကျာဟဲခြဲခုးတွေ့ာံဗွးတတ်တိုန်။
တမာတ်တံဂျ၊ ဂပ်ဂေါဝ်စအာထာန်ဒမံင် ဇကုအိုတ်ရ။ ကာလဂျ
သင်ဂွံဗောဓိသတ် ဟိုကိုညးဂမိုင်ရ။ ယွံဗမွးသေထိဗဓုနွံသီဂွံဥ
ပ္ပကာလင်ပိုတ္ဗုဂုန် ပိုရောင်ပိုညးမဥ္ဇုလင်ဂုန်ကိုဇကုဂျ၊ တ္ဆံနခွေဝ်
ဂုန်ညးဂျဂပ်ဂေါဝ်ရောင်။ ယရ်ပွဲကာလမွဲယာတ်ညးကို၊ အပေါတ်
ဂညိညးကိုကလိဂွံတဲ့။ ပွဲသွိသေထိဂျ် တုံ့ဖျေါဂ်ညိဗောဓိသတ်ဂး။
ပတ္တိုန်ဂျ်၊ မွိုဂ်တံစလင်ယာတ်ကို။ ဝတ္ထုဂညိဂညတ်ကို။ မွိုဂ်တံ
ဟိုတ်မဲခွံင် တမာတ်ဂိုင်ဏာအာတုံ့ပွဲသွိသေဘီရ။ ဒန္ဒိသေတီဂွံ
ယာတ်တံဂျ်တဲ့၊ တ္ဆယာတ်တံဂွံတမာတ်ဂိုင်နင်ဟာတီဂးတဲ့၊ ပွဲထာန်
ညးမကျင်အာတိတ်လုပ် သွင်တရတံဂျ် သေတီကိုအာစွံလင်ရ၊
ခွိုဖြင်ညးတဲ့ညးကောတ်ဏာရ။ ဒန္ဒိတမာတ်မဂိုင်နင်ဂိုက်ယာတ်အ
လုံခုင်ဂျ်ညးအာလွှေဝ် တိုသွိရ။ သဘတမာတ်ဗျုန်ကခုံကောတ်
ရ၊ ခုံကောတ်ဂိုက် ယာတ်ရောင်မွးဂ်ဟိုတ်နွံရ။ သွိဂးတဲ့ကိုညးပဂံ
ပးဒးစုတ်ဗောဓိသတ်ရ၊ မွိုဂ်ရင်ဏာထစး ကိုသွိရ။ သွိသွာန်ဗောဓိ
သတ်တဲ့ဒန္ဒိမခွေဝ်ရော်ဂုန်သေတီဂျ် ဟိုကိုသွိမိင်တဲ့စိုန်တိရဿာန်
ကိုလေဝ်ဂြင်ဂုန်ညး ခွေဝ်ရော်ဂုန်ညးကိုသွံ သွိဂးတဲ့။ ကိုဗလးကော့
ဗောဓိသတ်ရ။ ဗောဓိသတ်ပြာဝ်စဇရောင်မိကိုမရ။ အိုတ်ဖြပ်ညး
တံဂျ်တုန်လင်သွိကိုသေဟီဗွုန်ကိုတလဖြပ်ပွုန်ရ။

Translation of No. 3.

Once upon a time, our Pootesaut was a vulture, and dwelt in the rock Keet-s'koot, and took care of his mother and his father; upon a certain day there was a great wind and rain storm. The vultures not being able to fly, alighted upon the wall of Benares, near the moat. At that time a certain rich man of Benares coming out of the city seeing the vultures shivering with cold, had a fire built near them, and persuaded his companion, to go to the burying ground and get the flesh of cattle to feed the vultures, and placed a guard to prevent any one from beating or throwing missiles at them. The wind ceasing, and the rain abating, the vultures being free from cold, and having recovered strength, it was proper for them to return to their own place.

At that time Pootesaut spake thus, to the vultures, the rich man of Benares has taken care of us, he is our benefactor. It is becoming for us to repay his kindness. When we can get the clothes and ornaments of any one, let us take them and cast them down by the house of the rich man.

* * * * * *

From that time the people noticed, that clothes they spread out to dry, and other things, were taken by the vultures and cast down by the house of the rich man, and they came and informed the king; and the king replied, the custom of vultures is to take fish and flesh, if they take garments there is some cause for it, and having a snare set, Pootesaut was caught, and they carried him and showed him to the king, and upon the king's making an inquiry, Pootesaut told him that they did it to repay the kindness of the rich man. The king hearing this said, even a beast is grateful and repays favors. Having thus said, he ordered Pootesaut to be released, and the property returned to the owners. Pootesaut returned to his mother and father.

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